THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

WRITERS

DWIGHT L. MILEY
•
F. R. LUDWIG
•
ANDREAS BARD
•
SECRETARY HODGES
•
HENRY MANKEN
•
JULIUS F. SEEBACH
•
P. H. ROTH
•
GEORGE L. RINKLIFF
•
J. W. HORINE
•
ANDREW L. DILLENBECK
•
FREDERIK KNEBEL
•
A. J. TRAVER
•
D. BURT SMITH

HEADACHE OR HAPPINESS
CHRISTIANITY TO ME
MORE ABOUT PENSIONS
TO OBTAIN FAITH
A FUND FABLE
THE PROPHET ISAIAH
PULPIT MESSAGES

MISSIONARY FIRST EXPERIENCES
CHRISTMAS CAROLS
PREACHING MISSION'S MASS MEETING
STATE NEWS
TEXAS, NOVA SCOTIA
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WOMEN'S WORK

Ohio Synod Committee Commends Church Paper

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MY FIRST EXPERIENCE IN THE MISSION FIELD

By Student Frederik Knebel of Saskatoon Seminary

MR. FREDERIK KNEBEL

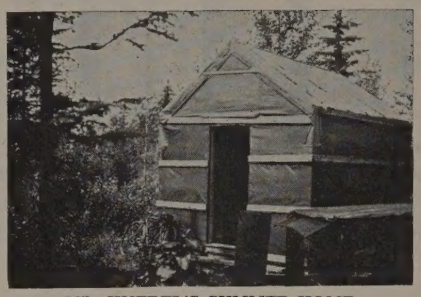
It was on a bright, warm day in June that I bade farewell to my fellow students, and boarded the train which runs north on regular schedule as far as the little city of Prince Albert. The train up to that point was fairly well crowded with people of different vocations and interests. Most of these people, however, were lone travelers who were very poorly dressed and carried with them their belongings, packed loosely in a pack-sack. In one corner of this north-bound train, one could see a motley group of Red Coats, our Royal Canadian Mounted Police, who were undertaking some venture in the far Canadian North. (It always gives one a feeling of protection when one sees the uniform of these well-built and hardy gentlemen, who consider nothing too great a sacrifice to serve their king and their country.) But it is that lonely looking and downhearted prospector with his pack-sack on his shoulder whom I shall tell you about mainly, because it is among these poor land prospectors and trappers that I carried on my mission work for the summer.

Among Pioneers

At the above-mentioned little city of Prince Albert I boarded a "local," which slowly wound its way to the north; and now gradually both train and passengers were losing themselves in swamps, hills and forest. Anxious prospectors grouped together eagerly trying to learn something about this north and where it might be best to take up a homestead and build their new home. Some said they were going to a certain place where they hoped to purchase a homestead, others said they were going farther north, where they hoped to make a liying by fishing for the well-known and famous white-fish and trout. Again others hoped to go into the heart of the far north to trap the fox, lynx and other fur-bearing animals. Such was the conversation of these unhappy travelers when I stepped up to them and introduced myself. The moment they heard that I was a preacher of the gospel their eyes sparkled with joy, and immediately they expressed their heartfelt wishes that a missionary might also come to the district where they would found their new homes.

Time passed quickly, and before I knew it the conductor called out my destination and I was obliged to leave my new acquaintances and, with a hearty hand-shake, they called to me a hearty "Auf Wiedersehn."

Once at the point of my destination I soon found that there was an enormous amount of work to be done. The minister under whom I worked was so busy that the sight of me overwhelmed him with joy, for now he knew that with my help he would be able to do justice to the mission which was entrusted to him. Immediately arrangements were made, a schedule drawn up, and different mission posts assigned. Hardly had I time to get acquainted before I found myself pedaling my bicycle over rough trails towards the north. For the first time I tasted the bitter hardships of the missionaries.



MR. KNEBEL'S SUMMER HOME

My first experience was among people who had for a number of years been infested with the different sects. Here I found very little welcome and very little or no hospitality at all. I went from place to place asking if I might stay for the night, but in most places it was a rather rough negative answer, till finally, exhausted by the heat and by the heavy weight of books and clothes that I carried on my bicycle, I was admitted to a farm-house where I received a none too friendly welcome. That same day I had traveled many miles and preached for the third time. That I think will explain why I was so tired and only too willing to sleep even in a barn or straw stack.

In an Old Chicken Coop

The next day I sought to make arrangements for my headquarters for a few weeks, as I was intending, or rather was scheduled, to go farther north later on. I tried hard but in vain, till finally a lady said I might use her old chicken coop if I were willing to clean it out and fix it up. I accepted the offer and was glad that I had some place to call my home in this strange country. It is true I labored hard to clean up this place and to make it rain-proof, but I would have been better off had I camped out in the open, because there were millions of those tiny parasites (lice) which welcomed the new occupant with their million painful little daggers. But I would not give up, and fought the good fight till I was acclaimed victor. But to my disappointment the landlady one day investigated my little abode which was about 4 x 10. When she realized that my little enemies had been destroyed, and that the place was nice and clean, she boldly announced that I might look for another place as her son intended to use my shelter to sleep in during the summer.

The next day saw me once more packing my few belongings on the old bicycle and heading farther north towards the fishing and trapping country. Here I also found it hard to obtain a little shack, but finally a good old bachelor allowed me to use his shack for the summer. Here I had some fun trying to get rid of all the rubbish and dirt that had accumulated in this tumble-down shack, but I knew my purpose and so I would not give up. Nothing could discourage me because I felt the presence of Jesus always near me, and I knew that He would provide for me and give me strength to broadcast His precious Word.

Here I already found a different spirit among the people as such. The sects had as yet not poisoned their minds, and the people were starved for that spiritual food which only the gospel of Christ can give. I found sincere hospitality wherever I went, and many people offered me the simple fare which made up their meals. (Often it was no more than potatoes and tea.) Here I started my mission with full swing: preached to them in both English and German, and instructed their children in the catechism. Almost every other day they gathered to hear the gospel and to discuss with me the religious things that occupied their minds most. However, I was not able to stay with them any length of time as duty called me ever farther north, and the farther north I got the rougher the roads, the poorer the people; but the greater the hospitality and the stronger the spirtual hunger. Here I began to realize how strong longing for the spiritual things really can be.

Household Meetings

As there were no churches in that country we were obliged to congregate at some homesteader's shack, which seldom was big enough to hold all those who came together to worship. But we usually managed in some way or other. Here the people do not know the comfort of a car which takes one across country at an enormous speed, neither do many of them know what it feels like to drive in a "democrat" drawn by horses, but most of the people came driving from ten to twelve miles in an old rattling lumber wagon drawn by a yoke of oxen. Many a night I did not begin my services till very late, because of the slow and heavy-footed oxen that would not be encouraged to go faster. Already from the distance one could hear the mooing as they slowly plodded along against their own will. Yes, when I saw people coming to church from such a distance in a wagon drawn by oxen, I was convinced that they belonged not to those nine lepers

(*Continued on page* 31)

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W. H. Greever, D.D., LL.D., *Secretary*
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HEADACHE OR HAPPINESS

Preparations for Christmas Often Obscure the True Source of Its Joyfulness

By PASTOR FREDERICK R. LUDWIG, Mt. Pulaski, Ill.

WITH GRADUALLY quickening momentum, readily discernible, the very atmosphere is becoming electric with the multitudinous harbingers of the Christmas season. Evidences of anticipation and ready-making for the great event are apparent on every hand. The so-called Christian world is once more in the midst of elaborate preparations which are rapidly nearing the climax. Characteristic is the prevalent tendency of most parents to expend themselves in an effort to provide special delights and surprises for their offspring. Children, with their eminently practical outlook upon life, have for the most part come to regard the day primarily as a time for the reception of presents. They are expectantly, and on the whole quite confidently, waiting impatiently for the moment when their wishes will be gratified or dashed to pieces. Among people everywhere provision is being made for a general exchange of gifts. Plans for adorning homes, churches, and public places with the furnishings commonly associated with the season, many of them rather extensive, are nearing the final stage.

The Christmas tree and its customary trimmings, holly, mistletoe, candles, etc., have long since made their appearance in the shops and stores. The same is true of the varied articles which might serve as remembrances. The solicitation of funds and contributions of suitable items to provide food and comfort for the poor, the needy, the shut-ins, and those confined to institutions of one sort or another is being stressed with increasing emphasis. Individuals, groups of people, and entire communities are carefully arranging to bring at least a measure of good cheer and joy into the hearts and lives of the aged and infirm, the unfortunate and the under-privileged on this festival occasion. Nor are those active within the Christian Chuch lagging behind. Here, too, there is every indication of special effort to commemorate the anniversary of the Nativity in a peculiar fashion.

What Does It All Mean?

What is the meaning of all this? That seems to be a rather stupid and silly question. Yet it is one that is strictly in order. For some, Christmas manifestly has little or no significance aside from these overt demonstrations. Strangely enough, not a few seem quite satisfied and contented with such a shallow appreciation. But it cannot even truthfully be said that Christmas is an occasion of rejoicing for all, no matter how superficial, inferior, or empty the pleasure in individual cases may be. For there are many who instead of heralding the approach of the season with great eagerness actually dread its coming. These very frequently view the customary exchange of gifts and pleasantries as a nuisance and just so much foolishness. The symbolism of the Christmas tree and the attendant decorations fails to strike a responsive chord in their souls. Though they would not miss them for anything, some are certain that they will be inconvenienced and bored by the round of dinners, entertainments, and parties that are the rule in many circles.

Again, many in their ready-making engage in such hustling and bustling, worry and anxiety, that the arrival of the day itself finds them with frayed nerves and at the point of physical exhaustion, and in poor mental and spiritual condition for a fitting observance. It would be interesting to discover, if possible, just how many pastors and church workers are of this category. Quite distressing to some is the thought that they may inadvertently overlook someone with a gift or remembrance or that others whom they have omitted from the list may unexpectedly bestow some favor upon them. Furthermore, there is no dearth of those who fret themselves over the possibility that they might give more or less expensive presents than those they will receive. Not a few indulge in such extravagant giving that unnecessary sacrifices and months of time are often required to balance the financial ledger. The net result of it all is that when the culmination is reached on Christmas day, many are tired and worn out. Not infrequently a headache and a warped disposition add to the discomfort and serve to mar the day even further. There you have a brief picture of what Christmas means to some people. No doubt the current over-emphasis upon the commercialization of this event is partially responsible for the existing deplorable condition. But that is neither here nor there. The situation has developed over a period to the point where many find it rather difficult, if not impossible, to see straight or to think straight on the subject. In view of this fact is it any wonder that there are those who are glad when it is past for another year? But is this the real meaning of Christmas? By no means. Those who see no more in it than that have tragically missed the intent of the great festival. And what an omission! Indifference to God's greatest gift to man!

The Festival of the Nativity

Christmas is first and foremost the day set aside to commemorate the advent of the Savior, the Son of God, into the world. The purpose of His coming was to reconcile man, the lost and condemned, with his Creator. Aside from this fundamental truth it has no meaning worthy of the name. In Him were met "the hopes and fears of all the years." The world had long been expectantly awaiting the arrival of the Messiah and, at last, on the day of the nativity that hope was translated into a concrete reality.

In Christ and in Christ alone is there assurance of salvation and eternal life. It is this fact which makes the Christmas season preeminently an occasion of rejoicing. It is, therefore, upon this momentous event so essential to the successful living of every individual that the genuinely intelligent Christian centers his attention at this time each year. The proper appreciation of its significance will inevitably evoke a paean of joy and praise, originating in the soul and reflected in every phase and relationship of life. Those for whom this gift of a Savior is so easily available must guard diligently against taking it for granted and are challenged to ward off every temptation to overlook and slight its real values.

First Things First

The proper gratitude to Almighty God for His great love as expressed in the advent of the Redeemer necessarily involves the putting of first things first at all times but particularly at the Christmas-tide. The festive spirit in the home, the exchange of gifts among friends, the making of special provision for the poor and needy, and the bringing of joy to the suffering, the afflicted, and the aged are noble customs that might well be continued from year to year. But care should be exercised lest the primary emphasis be misplaced. These are not ends in themselves. They are to be evidences of thankfulness to God for the Savior.

The question, naturally, projects itself: How shall the Christian prepare to observe Christmas. A little investigation will make the answer obvious. Primarily by centering his thoughts and attention upon the significance of the Savior's advent and by renewing his consecration to Him.

To keep the festival rightly one must pass it in His presence. It is impossible for anyone to do this properly who has so concerned himself with the external things associated with it that he is tired and out of sorts when the great day arrives. The same is true of those who devote the day to inferior ends. Common sense dictates that we guard scrupulously against relegating the fundamental fact which is the basis of observance to the background of our thinking and against unduly stressing secondary matters and inconsequential details.

The message of Christmas, "Unto you is born a Saviour," is to be kept uppermost in heart and mind.

WHAT CHRISTIANITY MEANS TO ME

The Rev. Andreas Bard, D.D., Kansas City, Mo., Speaks Personally* of His Christian Convictions

III. A PURPOSE IN LIFE

THIS IS my third talk on the subject, "What Christianity Means to Me." In my first talk I told you that the human mind can nowhere find light on the great question of whence we came and where we are going. I told you that neither philosophy nor science had any answers, and that Jesus was the light of the world Who showed us the way. He said that we were born to develop our God-given nature.

In my second talk I told you what Jesus did for the human heart. I said that the heart is always dissatisfied and lonely, until it comes to Christ, Who attuned Himself to the will of Almighty God and thus showed us the way to eternal peace.

Now I touch on the third part of human nature. I am going to tell you what Jesus will do for the will.

We can do almost everything, if we *really will to do it.* Even in worldly things—Napoleon said, "there shall be no Alps." Jim Hill blazed the trail to the Far West. Lindbergh crossed the Atlantic. But Jesus has a great goal and purpose for *every* human being. He taught us to pray, "Thy will be done on earth as it is in heaven." Every child is brought up with the prayer, "Thy kingdom come," and so we have before all of us one grand shining goal. *We are here to bring this discordant world into harmony with the purposes of the Almighty.* In this sense Lincoln said: "Do not pray that God be on your side, but rather pray that you are on the side of God."

Supposing we could get every Christian man, woman and child in this great land of ours to unite on this platform: "Let us establish God's kingdom upon the earth"—what a marvelous revival would sweep the nation. If, beginning with the President and the Congress of the United States, our statesmen would today accept this program, we should enter upon the dawn of a new day, depression would cease, and the Prince of Peace would rule all men everywhere with the spirit of the Sermon on the Mount. To this beautiful vision I want to add a terse declaration: "We can, for we must. We must, for we can."

The Tragedy of Revenge

Without Christ we have surely gotten the cart into the ditch. Lloyd George, with his slogan, "Hang the Kaiser," and Clemenceau, who called himself the tiger, have given us a real illustration of how little human wisdom can accomplish. The Treaty of Versailles (not Wilson's fourteen points) has created such a chaos in Europe that the dream of a United States of Europe has been sunk deeper than the sea. If Jesus had been at Versailles, how different the world would look today. Here is one brief sermon that has in it the seeds of a thousand glorious fruits. Listen, "Whatsoever ye would that men do to you, do ye even so to them." If there is anything better than that I do not know it.

I call Christ my Master, because He does not only *hold before me a grand and inspiring goal, He also stimulates me to reach it.* Paul felt the force of the Master when he raised the corrupt Roman Empire out of its hinges with the Gospel that was to save the world. He turned the world upside down. After him, we have Luther, Francis of Assisi, John Wesley, Livingstone, Lord Shaftesbury, Albert Schweitzer

and thousands who, humble and nameless,
the straight, hard pathway trod,
some call that consecration,
others call it God.

Common sense should teach us that we cannot have health in the parlor, if we have disease in the basement. We should know that we must hang together or we shall hang separately. There is plenty of corn and wheat and cattle and fruit to feed the millions of men and women living in this world, but being exploiters rather than Christians, we wonder why we have wars and depressions. Jesus said: "Scribes and Pharisees, hypocrites." Surely there is too much hypocrisy among those who call themselves Christians. We say, "Everybody for himself and the devil take the hindmost." Jesus said, "Everybody for himself, but I will take care of the hindmost." We say, "First comes I, then comes me, and if there is anything left, I will take it." Jesus said, "He that loseth his life shall find it." We have churches enough and Sunday schools enough, but when the Chinaman returned from the United States to his native land, he said he did not like Christianity, "because," he added, "there is too muchee of the sweet by and by."

Individual Ability

Arise thou that sleepest and awake from the dead! If you cannot reform the world and the nation and the city, begin at your home, begin with your neighbors and friends. Brighten the corner where you are. Do not join the hypocrites and say, "Thy kingdom come," and then join the forces of the devil in your every-day activities. It is a wonder that the Gospel lives in spite of the so-called Christians! Paul Jones said he had not begun to fight yet. Let us humbly confess in the presence of the Almighty that we have not begun to live yet. When we go to the polls let us say, "Thy kingdom come," and vote accordingly. When we give charity, let us do so in the presence of Him Who gave Himself that we might live. Wm. E. Gladstone was right when he said, "The greatest thing in the world is to carry the Gospel to all people." Gladstone was a statesman. He was more than a statesman, he was a true Christian. St. Paul has this splendid vision when he exclaims in the eighth chapter of Romans: "The whole creation waiteth for the manifestation of the sons of God." *Still waiting* until we gird ourselves with the shield of faith and breastplate of hope and the sword of righteousness to defy the forces of evil wherever we meet them!

What Christianity means to me. It has given light to my mind, it has given peace to my heart and it has given inspiration to my will. Now I know why I am living. I am on the side of God. I have rest in my soul because I bow before the ways of the eternal Father, and I have an inspiration to do my work, because I know the goal—the purpose

* The third and fourth radio addresses delivered over WDAF, radio station of the Kansas City *Star*. The fifth will be published next week.

of history—to establish God's kingdom on the earth. Is it a wonder men grow enthusiastic about the story of Jesus? He is the only light, the only rest, the only purpose that is worth while. I cannot do better than to repeat the last will and testament of Patrick Henry: "I now have left all my earthly possessions to my children except the Christian religion. If they do not have that, they will be poor in spite of all the money. If they have it, they will be rich though I should not leave them one penny."

IV. THE FOUNDATION

Those of you who have followed me in these morning Bible talks will recall my subject, "What Christianity Means to Me"—what did I have to say? I stated that it was my passionate desire to be true to myself, my heart was seeking peace and that my will needed a great stimulant to do its best. While I was looking for that light and seeking the peace of my heart and searching for something to stimulate my will, I discovered that none of these things could be found in philosophy, nor in science, nor in the pleasures of life, nor in the passing purposes of every-day effort—that only one offered light for the problems of the mind, only one found the peace that passeth human understanding, only one gave me a great purpose and a goal worth while, and that was none other than the Lord Jesus Christ. Thus while I was true to myself I became a Christian. This was just as natural for me as it was for the river to flow toward the ocean, as it was for the plant to seek the sunlight, as it was for the migratory bird to seek another climate. So when Shakespeare said: "To thine own self be true"—I said, this is right and, because I am true to myself, I said, this is right and, because I am true to myself, I am a Christian. Christianity is humanity come to perfection. The acorn becomes an oak, the true man becomes a Christian.

But now arises a question. Why then, are so many fine men atheists and infidels? Why do not they also come to Christ and find light and peace and inspiration? The answer is promptly given. Almost all infidels admit that Christianity is a beautiful way of looking at things. They know that it makes people very happy and very strong and very enthusiastic, but they say, with Faust: "The message well I hear, if I could but believe it."

They tell me that the ideal is there, but they can only get there by way of faith, AND THIS FAITH, they say, IS IMPOSSIBLE FOR THEM. Thus we get the impression that faith is something extraordinary, an obstacle in the way, a special trick limited to church people and superstitious folks. We have begun to think that Faith is something limited to pulpit and pew and has nothing to do with common sense.

Examples of Faith

I am going to nail this foolish notion, root, stock and branch. I know that faith is the only way by which we can get to God. I say faith is the foundation. I repeat the words of Jesus, "Even as thou hast believed, so be it done unto thee." But I add one other thought: Faith is not limited to pulpit and pew. It is not only a thing needed for religion. Faith is needed everywhere and all the time, and is the universal key which all of us use in all our transactions. Consider business. It is not carried on by knowledge. Business is a train that runs on the rails of faith. Remove those rails and there will be a smash-up. You set up a business in the community, believing that you will make it pay. You do not know, you believe. When people lost faith in business, we had a depression. Let people lose faith in a bank and the bank will have to close its doors. How many young people would step to the altar if they had positive proof that their marriage would be a success? Bride and groom stand there under the arch of faith, they believe in each other. That's all. Take faith out of the government and you will have a revolution. That happened in Russia. The farmer does not know whether there will be a drought or too much rain, but he sows the seed just the same. He starts with faith. Take faith out of the home and you have hell. By faith the pioneer conquered the West, by faith Columbus discovered the new continent, by faith our fathers wrote the Constitution.

People are moved either by fear or faith. Fear is a destructive force, faith is constructive. You do not only "walk" by faith, although you may be paralyzed every second. You ride by faith. You believe that the driver, meeting you on the road, has sense and judgment. You do not know. You believe. If you have no faith, better sell your car!

Jesus Merits Our Confidence

I say this to convince you that I am not asking for a particular hocus-pocus when I ask you to have faith in Christ. Does not Christ deserve our confidence? Did He not live for us a perfect life and endured untold suffering to serve us? Did He not prove His sincerity in Gethsemane and on Calvary? Have you ever met a man or woman so altogether entitled to our faith as Jesus? Think this over, my brother. Be fair, be just. Jesus gives us light and peace and inspiration, and all He asks in return is for us to accept His word as true and follow Him with the same faith that we place in a friend.

I admit that if His teaching were foolish and contrary to science and experience, we would have a right to reject Him. But since when has atheism proved its theory? The atheist says, "There is no God, there is no soul, there is no hereafter"—can he prove it? Certainly not. It is his theory, his assertion, his dogma. Jesus says life has a meaning, we have an immortal soul, we are created to be co-workers with God —supposing I could not prove these things, is it not far better to accept something that enlightens, comforts and inspires us than to be an atheist and choose gloom and pessimism and despair?

Christianity is not a blind superstition or a silly fairy tale. If it were that, intelligent men would not accept it. Consider the great scientists. Consider Copernicus, a humble Christian, Herschel, a Christian, Isaac Newton, a devout Christian, Shakespeare, a Christian, Goethe, who said: "I bow before Christ, the divinest manifestation of God that ever appeared upon the earth," Abraham Lincoln, a Christian, Richard Wagner, who expressed his Christian faith in the great opera "Parsifal," Profesor Millikan, a Christian—could all these great men have followed the star of faith if it were a fairy tale and a silly superstition? Victor Hugo is the most brilliant Frenchman that ever lived. He wrote a book on Shakespeare. Let me read to you the last lines of this book. "I see all the great minds of all the ages, Plato, the philosopher, Newton, the scientist, Raphael, the painter, Shakespeare, the poet, Beethoven, the musician—I see them and they are beautiful stars in the dark clouds of history, beautiful stars, but they all dwindle and vanish in that vast morning light, in the dawn of Jesus Christ." If Victor Hugo pays such a tribute to Jesus, will you still say it is foolish to believe in Him?

My religion is very simple. Alexander the Great was told that his physician—a life-long friend—was going to give him poison. When the physician entered into the sick room, the drug in his hand, the king gave him the letter which warned the king of the physician's treason. What did Alexander do? While the physician was reading the letter, the king drank the drug. What was his idea? It was this: "I would rather die believing in my friend than live thinking my best friend a traitor." I can say as much for my best friend, Jesus Christ. If He does not tell the truth, if He cannot be trusted, I just as soon have done with life. He has given me a thousand proofs of His love, His truthfulness, His sincerity—with Him I live, without Him there is nothing. Faith the foundation! Whosoever will, let him drink of the water of life freely! Even as thou hast believed, so be it done unto thee!

PENSIONS IN THE AIR

By EXECUTIVE SECRETARY HARRY HODGES

THE IDEA of pensions is in the air. It is in the daily newspapers, the church papers, the secular magazines and on the radio. It is also before the national congress and every state legislature in America. It has become a part of the fixed purpose of the nation to help provide old age security through pensions to thirty million salaried people, who work all of their lives for somebody else.

The Social Security Act is now a law of the nation. Its contributory pension plan goes into operation January 1, 1937. About thirty million employees and employers will begin their payments on that date. Automatically these millions of workers, whether one or a hundred or a thousand, and those for whom they work, will become a part of the national contributory pension plan.

Not included are all employees of religious, charitable, educational, scientific and other organizations not operated for profit. That means definitely that all ministers are excluded. And that means that all state governments and the national government expect the churches to care for their own. That means church pension systems. Therefore our concern is the men and women who are omitted from the government plan. Hence the new pension plan spoken of last week.

The Expensive Way

A few churches have retired their ministers paying the pension themselves. This puts a heavy strain upon the current expense budget and in some cases, on the benevolence budget. In some cases, the amount paid out in such pensions in six to ten years was more than the percentage payments would have been in thirty-five years. No church can afford such an expensive method. Percentage payments help create reserves and these with the miracle of compound interest furnish protection and retirement pensions through the Pension Fund.

If the church has paid its percentage regularly, when its minister comes to his old age and loses his ability to preach and to lead, the church can then retire him with honor, and without embarrassment either to him or the congregation, knowing that he will be paid a worth-while pension for the rest of his life which the church has helped to create.

Shall Somebody Else Care for Your Ministers?

Somebody must help care for them. If the churches will not, society must. Or do you want other churches to do it and your church go free? If all the churches will share in the percentage payments, all the ministers can be covered with Pension Fund protection. Paul wrote to the church at Philippi: "Ye did well that ye had fellowship with my affliction."

All members and beneficiaries are protected by the necessary reserves. Gifts, annuities and bequests strengthen the fund. The various funds, including the reserves, will be conservatively invested. These investments will produce the required interest actuarially calculated, on all reserves and other funds, leaving a surplus in the general fund.

Proportionate Savings on All Ages

Examples have been worked out showing that proportionate savings will be made on all salaries and on all ages. Dues increase or decrease with the salary, thus making payment of dues possible on high or low salaries.

Your church has a responsibility to provide protection for your own minister and his family against disability and old age. That protection is not charity, but a moral, social and religious obligation. Pension Fund protection is a scientific and permanent solution of an age-long problem. The new social conscience demands that social justice shall be done to the servants of the church as well as to others.

TO OBTAIN FAITH

Lutheran Evangelism's First Objective and Its Ways of Working

Second Installment by Henry Manken, Jr., Washington, D. C.

OUR OBJECTIVE

THE SIMPLE objective of all evangelistic effort is stated in Article V of the Augsburg Confession as follows: "The office of teaching the Gospel and Administering the Sacraments was instituted that we may obtain faith." Chapter II of the Formula of Concord declares, "Through the means of preaching and hearing His Word, God works, . . . so that through the preaching of the Law man sees his sins . . . and experiences in his heart . . . true repentance; and, through the preaching of the holy Gospel concerning the gracious forgiveness of sins in Christ, a spark of faith is kindled in him."

Shall Lutheran evangelists, then, "preach for a verdict"? Yes. However, a confessional Lutheran would not put the objective just that way. With the Augsburg Confession he says, "Through the Word and Sacraments as through instruments, the Holy Ghost is given, Who worketh faith where and when it pleaseth God in them that hear the Gospel." We teach in our catechetical classes, "I believe that I cannot by *my own reason* or strength believe in Jesus Christ my Lord, or come to Him; *but the Holy Ghost has called me through the Gospel,* enlightened me by His gifts, and sanctified and preserved me in the true faith; in like manner as He calls, gathers, enlightens and sanctifies the whole Christian Church on earth." Believing God as He speaks to us through His Word, which condemns us through the Law and redeems us through the Gospel, means something entirely different from an intellectual conviction that merely accepts a doctrinal appeal.

Seekers of Reconciliation

Our immediate objective, then, of all evangelistic efforts, and according to the central thought of our Lutheran Symbols, is to bring souls into a living faith in and a willing obedience to Jesus Christ as their personal Saviour and Lord. As evangelists, "We are," to use Paul's words, "ambassadors therefore on behalf of Christ as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." II Cor. 5: 20.

This simple and definite objective of Christian evangelization suggests two practical reflections in this immediate connection. *First,* souls are won primarily as individuals and not en masse. When the seed of God's Word takes root, it does so in the individual heart. It is in the single personality that the Kingdom of God is begun. In a recent Religious Book Club selection, "The Nature of Religion,"

Dr. E. C. Moore, the author, has this to say of Jesus, "He proposed to change the spirit of men and thus to send out men of a changed spirit to change the world. He was not a social theorist . . . what He wished was to touch the heart and so to change the life. For that He must begin with the single man." Pages 166, 167. It was with great interest that I read in Dr. H. P. Van Dusen's recent book, "God in These Times," statements like the following, "It is in individual persons one by one that the miracle of redemption most vividly appears. It is through such individuals, thus redeemed, that the same redemptive influence finds entrance into the tattered and powerless body of society." Page 128. It is in that ideal that a true and vital Christianity becomes thus an active leaven in the world and saves the social order.

Abundant Life

Secondly, no program of mere social reform, therefore, can take the place of individual salvation through a living faith in the redeeming love of Jesus Christ. In the midst of our economic debacle today, it is vital that we keep our evangelistic objective distinct and pure. Never before has the promise of our Lord about the "abundant life" been more misused than today. The abundant life, which is being promulgated by the governments of the world, is based on material values for material security and enjoyment. This is right. However, the kind of abundant life which is central in the thought and objective of our Symbols and the Scriptures finds its supreme value in that spiritual richness and completeness which fill life with purity and wisdom, courage and gladness, peace and power, and which come into human personality only through a living faith in Jesus Christ. To quote Dr. Van Dusen again, page 95, "One thing is clear. We are witnessing the disintegration of the traditional Social Gospel." "Confidence in the adequacy and efficacy of the social message of Christianity is crumbling." Lest our evangelization become merely earthly and materialistic it is vital that we keep clear and primary the real objective of all Christian missionary endeavor, that is, to make Jesus truly known, beloved, trusted and obeyed by every person in the world.

Our Motive

The work of evangelization finds its justification, of course, in the great missionary command of Jesus, "Go, and make disciples," Matt. 28: 19. The motive that impels us from within is that of the confession of the apostle Paul, "The love of Christ constraineth us," II Cor. 5: 14. It was Paul's own love of Jesus, his Saviour, and his deep appreciation of the full significance of that redemption for his fellowmen in the world, that was the supreme missionary motive that drove the great apostle of the Christian faith and way from land to land, from city to city, defying all kinds of difficulties, "in much patience, and afflictions, and necessities and distresses," II Cor. 6: 4. Paul's appreciation of all his privileges in Christ was so deep that he felt under a compelling obligation to bring them to others. He said, "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome," Rom. 1: 14, 15. Not to have fulfilled this felt obligation would have brought to him great discomfort, "For necessity is laid upon me," he declared, "for woe is unto me, if I preach not the gospel," I Cor. 9: 16-19. It is such a spirit and motive that have sent forth thousands of others in the line of the missionary succession to bear witness with the "splendour of a selfless devotion such as no other kingdom or fellowship has ever known." With these fundamental Christian motives absent, the church's task of evangelization languishes and its support is a drudgery."

Our Method

In his farewell message before the Lutheran World Convention in Paris last October, Dr. John A. Morehead urged the churches throughout the world "to stand fast in the truth of God's Word," and then "to go forward simultaneously and co-operatively to extend the Kingdom of God through the Gospel." He declared, "This can be done only by building up strong *witnessing churches.*" This declaration indicates for us the true and efficient method of Christian evangelization, bearing witness and hearing the message. "Faith cometh of hearing," Rom. 10: 17. "To this end am I come into the world," said Jesus, "that I should bear witness to the truth," John 18: 17.

Witness Bearing

In the introduction to his "The Confessional Principle," Dr. T. E. Schmauk, after calling attention to the intellectual, cultural and social trends that throw themselves across the paths of Evangelical Protestantism in general and Lutheran Confessionalism in particular, makes the following statement which is pertinent just now in our discussion of method in evangelization. "Lutheranism does not uphold and introduce her principle of truth into the world by law, by legislation, by social influence, or by plausible reasoning. The one weapon in her sling is quick and powerful, piercing even to the dividing asunder of soul and spirit; and is a discerner of the thought and intents of the heart. *She is the CHURCH that stakes all on bearing witness.* Her office is one of public proclamation and confession of the truth as it is in Christ Jesus; the preaching of God's Word, pure and as given in Scripture, is her central activity." . . . "The Lutheran Church," continues Dr. Schmauk, "is not here, primarily, to regulate, reconstruct or reform society. She is not here as a visible and hierarchical embodiment of the Kingdom of God on earth; but she is here *to proclaim and apply God's Word,* in Scripture, sermon and sacrament. She is the church of faithful, regular and continuous witness to the truth. Hence the source of her witness, the Word; and the standard of her witness, the Confessions, are central." This statement defines for us the use of our Symbols in the church's task of evangelization. This method of witness-bearing bases its effectiveness on the self-evidencing power of the Word,—the Holy Spirit always testifying to the truth of that Word with which the Spirit is always associated. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Isaiah 55: 11. Note Luther's explanation of the third article of the Apostles' Creed, "*The Holy Ghost* has called me through the Gospel." Or as Article V of the Augsburg Confession declares, "The Holy Ghost is given, Who worketh faith where and when it pleases God, in them that hear the Gospel."

There are two additional references in this connection that need just briefly to be referred to; one is concerning the witness-bearer, and the other concerning the witness-hearer. According to the confessors of four hundred years ago, "The Christian doctrine perished because the church was not supplied with efficient preachers." ("Triglotta," page 445.) This efficiency was placed then, as it also must be today, in witness-bearers who are mighty in the Scriptures, loyal to our Symbols, and able to teach them to others "correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth," II Tim. 2: 25. For an effective evangelization the Christian Church needs a revival of personal witnessing, borne out of rich personal Christian experience. Only the flaming torch can kindle another. Also, because believing souls are preserved in the true faith and develop their Christian personalities more effectively and happily in touch with their fellow believers, the work of evangelization as such completes its task when it has gathered the new converts into the fellowship of the Christian congregation. It is here, through Word and Sacrament, through worship and service that they "attain unto the measure of the stature of the fulness of Christ," Eph. 4: 11-16. *(To be concluded)*

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs" Men, Movements, and Occasions About Which People Read

The Nobel Peace Prize for 1935 has just been awarded to the German pacifist, Karl von Ossietzky, whose address, until recently, was a Nazi concentration camp. Two members of the Nobel Prize Committee, officials of the Norwegian government, resigned before the vote was formally taken, in order to avoid any international complications. It is reported that "Germany is enraged by the Ossietzky prize," and might not allow him to leave Germany to receive it; that Hitler is furious because the prize has been given to one adjudged a traitor to his own country. But this must be some cruel canard perpetrated by hostile Jewish influences in the public press, as the world has been frequently assured concerning news which put Germany in an unfavorable light. The idealistic altruism of the Nazi regime has been classically expressed in Herr Hitler's "Mein Kampf," and Der Fuehrer himself is thoroughly convinced that the shining tablets inscribed with the records of peace-lovers will eventually show that his "name leads all the rest." After all, Norway's Foreign Minister, Halvdan Koht, and Johann Mowinckel, former Premier, need not have resigned from the Prize Committee.

The Voice of Christmas Will Lack the living contribution of Madame Schumann-Heink. Though the peak of her operatic fame had long since been passed, the heart of the nation still responded to her gallant spirit. Schumann-Heink was as truly a veteran of the World War as any doughboy, by reason of her inspiring service in the camps. Her loyalty to her adopted country was never seriously questioned, though her sons fought and died on both sides of that ghastly conflict. On the occasion of the services held at San Diego the other day, disabled veterans—"her boys"—wept as they heard the strains of the song she loved best to sing—"Silent Night, Holy Night." The melody of the opening Christmas skies will be the richer for the voice of one who loved and served on earth.

The Contribution of Colleges to the national life was strikingly presented in a recent address by President Thomas S. Gates of the University of Pennsylvania. He was picturing what would happen if his own university were "suddenly to sail away on a gigantic magic carpet," but his remarks were equally applicable to other institutions of learning, including our own. "With the vanishing of her alumni many figures of our national life would be lost. Important, world-leading business houses and industries would lose their directing geniuses. Plucked out of offices would be some 5,000 executives and business men, many of whom are responsible for the industrial greatness of our city. We should lose 1,500 engineers, crippling seriously the commerce and industry of the city. Our courts, law offices, and legislative halls would be stilled through some 1,500 judges, lawyers, and statesmen being taken away. The absence of 3,000 physicians and dentists would be most sharply felt perhaps in the wards, clinics, dispensaries, and operating rooms of our great system of public and private hospitals. More than 2,000 educators and teachers would disappear from public school classrooms, colleges, and universities. Some 60,000 children and students would stay at home until this tremendous gap could be filled. There would vanish several hundred of our architects, artists, and curators. About 3,000 more would also disappear from a wide variety of other vocations.

The Soviet Government Must be Growing sensitive to the world's judgment. It has just indignantly denounced and banned a comic opera by Byedny which derided religion. The opera, Bogatyri (Knights), which displayed in one scene the mass baptism of his people by Prince Vladimir, was branded by the Soviet Arts Committee as "an insolent misrepresentation." The criticism proceeds: "Marx, Engels, Lenin and Stalin, many times noted in their works that at certain historical stages feudalism, and later capitalism, were progressive factors in human history, raising the productivity of labor and fostering culture and science. Thus from a historical standpoint Byedny's libretto is an example not only of an anti-Marxist, but also of a light-minded, attitude toward history and a cheapening of the history of our people." There is still hope that the Soviet may be converted.

Two of Brown University's Professors, Leslie Ingle and Arthur Banta, have been studying the process of growing old. They are convinced that the way to greater age is opened by eating less when you are young. Their experiment was made with water fleas, which are really distant cousins of the lobster. By means of a sparse diet the life-span of the fleas was extended from the usual 29 days to 44, or even 51 days. So the professors say, "if human life could be prolonged to a proportionate extent, the average expectation of life at birth would be close to 100 years, and humans would be growing and reproducing at 80 and 90 years of age." Suppose one pressed the process to the total abolition of food. Would there be any chance of living forever?

The Call to Peace Has Enlisted another advocate, who comes with a new approach. Through the National Council for the Prevention of War, Richard Himber, the popular orchestra leader, has appealed to other orchestra leaders to stop playing martial music. Recognizing that "music can arouse the worst instincts of which civilized man is capable," and that "peace-loving citizens can be aroused to frenzy by the savage rhythm of a military air," he urges the taboo of warlike marches and songs as a means of preventing "the recurrence of another great international war."

Didn't Mussolini Conquer Ethiopia for the sake of the growing, crowded families in Italy? The world was called upon to pity the poor, confined Italians when so much good land lay idle in the possession of a people unappreciative of their blessings. Let them make room for the families produced under a bonus system of honors and prizes by loyally prolific mothers. But now, without a blare of trumpets—rather with a shh'h-shh'h—the Italian government has laid an embargo upon emigration to Ethiopia, and the practice of Italy in Eritrea is being repeated. Was the world expected to forget the earlier pleas? And may it presume to ask whether Italy's man power is now being held at home to fight the war that Fascism is doing its best to create?

The Turks Are Carrying Out a notable experiment in social welfare, and it begins with a prison. The young director of the project, Mutahhar Bashoglu, started his experiment by leading the life of a convict, in order to obtain the necessary psychological background of convicts. Then, of the hundreds that he had observed, fifty promising individuals were chosen and placed on the isolated island of Imrali in the Sea of Marmora. Here, under healthful conditions and without the visible reminder of prison bars, the experiment was to be made of restoring these convicts as useful members of society. On the island work is compulsory for everyone, but "they are given every means of doing profitable pioneer work, and their earnings are saved for their benefit" against the day of release. In the course of the first year of the experiment, the training in self-reliance and self-administration has achieved splendid results in physical and moral improvement. The Turkish government is planning to carry the project farther.

COMMENDED TO THE CHURCHES

The Synod of Ohio and Its Western Conference Through Dwight L. Miley Urges Wide Use of THE LUTHERAN

Among the recommendations submitted by the Rev. Joseph Sittler, D.D., the president, to the Synod of Ohio at its sixteenth annual convention in Mansfield, Ohio, May 18-21, 1936, was the following:

"That the synod, recognizing the value of 'The Lutheran' as an indispensable aid in carrying on church work intelligently, commend the same to our membership in the hope that many new subscribers may be enrolled during the year.

"Further, that the Committee on Church Papers give some thought and study to the question of how best to promote the cause of 'The Lutheran' in our congregations, and propose to our conferences this fall some method or procedure in securing for same a wider reading."

The synod approved the recommendations and the president appointed one member each from the four conferences to present the matter to the members at their fall conventions.

The accompanying manuscript is the work of the Rev. Dwight L. Miley of Stony Ridge, Ohio, a member of the Western Conference. This paper was read to the convention at Fremont, Ohio, November 17. The convention expressed a desire to have the paper given wider publicity. This copy is therefore being sent to THE LUTHERAN for possible publication in whole or in part. By vote of the convention as much of it as space will permit will be included in the next issue of the Synodical Bulletin of the Synod of Ohio.

WE DO NOT CLAIM that failure to read the official church papers is the cause of all the evils of the church. We can and do, however, insist that while THE LUTHERAN is not a perfect instrument for its purpose, it is an earnest and reasonably efficient means of disseminating information about and inspiring interest in the whole plan of the whole church for the entire family. Reading THE LUTHERAN will not cure all the ills of the church, but such reading can be commended as a worthy means of assistance to better spiritual and organizational life.

In an examination of any great movement it is proper and profitable to review the needs and purposes which brought the movement into being. The beginnings of American Lutheran journalism has much with which to commend itself to our present generation. A recitation of the hopes and expectations, the purposes and aims of those great minds in whom our first church papers were conceived would sound like the never-to-be-forgotten words of Luther's Preface to the Small Catechism.

"In a recent visitation of the congregations," Luther writes, "I found deplorable conditions." He refers then to the ignorance of the pastors and people even on the simplest matters of faith. To correct this condition he set zealously to work on a publication which could be read at leisure, committed to memory and kept handy for reference. By this publication he succeeded not only in banishing ignorance in his day, but in giving the church for all time a wholesome loathing of ignorance and a means of successfully combatting it.

A Century Ago

A brief study of conditions in and issues before the church in the era that gave birth to church publications in this country shows us a similarity to Luther's day both of conditions and efforts—of ignorance and visions, although in a somewhat different sphere.

Conditions were such that the general membership of the church was unable to get a unified and complete view of the church. In matters of faith and practice there was widespread discord and much local propaganda. Compromise of confessional positions was being advocated by some as a means to denominational union. In certain sections the conservative wing of Lutheranism was being smothered because it lacked a popular voice. In other places a wave of emotional revivalism was sweeping our Lutheran people off their feet. It was evident to minds on both sides of the controversies that in order to gain their point for the sake of the whole church they must send out far and wide their best arguments, their most eloquent appeals for their causes. They could scarcely come to the mass of people in any other capacity than as editors. The people were physically unable to receive information in any other way than through the medium of periodicals sent to them.

So in 1826 the *Evangelical Lutheran Intelligencer* made its bow to General Synod Lutherans. Dr. Schaeffer was the editor, and the first important contribution was a series of articles by Dr. Christian Endress, whose convictions on Church Unity moved him to send out his appeals on this matter. Through this publication the synods of Maryland and Virginia zealously contended among the members for union on the basis of confessional compromise. That their cause ultimately failed was not a reflection on the idea of the church paper.

"The Lutheran's" Ancestor

The Lutheran Observer came into being in 1831 in Baltimore under the leadership of Drs. Morris and Kurtz. This paper also espoused the unionistic policies of Dr. Schmucker.

The Lutheran Standard still healthy and thriving was published for the first time in 1843 in Columbus, Ohio. It was the voice of confessional Lutheranism in Ohio and its great mission was to hold back against the tide of unionism and compromise.

In 1848, Dr. Passavant of Pittsburgh began to issue *The Missionary,* a paper for confessional Lutherans and a contender for the work of Inner Missions to which Dr. Passavant had zealously given himself. *The Workman* soon followed with a similar background and purpose. Dr. Gerberding's great book, "New Testament Conversions," was first run as a series of articles in *The Workman* to combat the ways of high-pressure revivalism that was sweeping over western Ohio where conservative Lutheran people were rapidly being confused and publicly embarrassed. His efforts were attended with great success for his work reached the mass of people.

The Lutheraner (1844) and *Lehre Und Wehre* were publications of the Missouri Synod, filled with the dynamic personality and the strict confessionalism of Dr. Walther. Guided by his great mind and soul, and bolstered by wide circulation, these publications were of great assistance in keeping the strict attitude of Missouri Synod from faltering.

Space does not permit mention of other papers and the events and changes which have resulted in the publications of our own day. But let us bear in mind it was the publications largely which at that early time brought the products of the best minds of the church into the humblest home and the smallest congregation. It was the publications which kept the church a unit and sought to bring up the common mind to a place where great decisions could safely be trusted to the vote of the whole church. It was the editorially inclined who sought to keep conditions which might be safely tolerated in some localities from becoming the established polices of the church as a whole. It was the church paper which caught up the helpful suggestions of the unknown church workers and sent them in print to the ends of the Kingdom to be tried and proven. All this and more the publications did. To do such work as the times and conditions demand is the motive that moves our present staff of men who edit our church papers now. The meat of every issue published is sent out with the prayer that the church will derive strength from it.

Still a Calling, Not a Business

The church paper holds a unique place in the field of journalism. There was a time when every newspaper man

(*Continued on page* 21)

ADVENT

By Pastor Andrew L. Dillenbeck, Johnstown, N. Y.

"Make the way ready for the Lord, level the paths for him." (*Matthew 3: 3; Moffatt.*)

WE GENERALLY think of Advent as "coming." So it does, in the Church Calendar. And that may be all that happens —so far as we are concerned. Yet Advent season without a "nearer" Lord and Saviour is only an interval of time.

There *is* such a thing as our approaching Advent and the Christ. The words of the Baptist indicate the nature of the event. Our failures to make the avenues that lead to His nearness level and ready, will not alter in any way His presence, for He is on the road continuously, but our failures to straighten out the road upon which we must meet Him will be an unutterable loss to us.

This is the day of easy communication, both in transportation of men and their material goods and in the tranferance of the thoughts and doings of men. Not only rapidity of movement and the annihilation of space have resulted from recent use of planes and radios, but progress in civilization has resulted more from this ease of communication than from any other single factor in modern development.

The way to God used to be roundabout and frequently devious—the ceremonial law, the priest and penance. But now we have the better way—individual and direct.

The Baptist's words have been fulfilled on the Godward side. Divine love has laid the road straight to human hearts and souls. Sufficient and satisfying contact between the soul and God when the individual soul "clears the road." For, note, *We* must keep the road open and level and straight. And then, just as a message around the globe is now not a matter of weeks but of seconds, so contact with the Divine Son of God will be instant and constant—if the way is ready and the path level.

So our worship and loving service will, at this season of the year, and at any other, enable us to find Him on the road, leveled and straightened and cleared of all obstacles of our own making. For they are of our own making. God never put a straw in the way.

What are they—these obstacles? Look within, in repentance and faith, and you will recognize them. The Holy Spirit will send conviction.

Let us cease praying, "Come, Lord, come," and cry in all earnest joy, "Lord, I come."

"Then cleansed be every breast from sin,
Make straight the way for God within,
And let us all our hearts prepare
For Christ to come and enter there."

GO, STAND AND SPEAK

President Paul H. Roth, Northwestern Seminary, Used Acts 5: 20 as Text at School's Opening Service

People who know Dr. Roth, especially those who have heard him speak, expect a firm and challenging message. It is quite characteristic that he should take from apostolic experience such as occurred in Jerusalem, when the angel of the Lord released the messengers of the Gospel from prison and told them, "Go, stand and speak in the temple to the people all the words of life." From his sermon on that text, the following paragraphs are taken:

The angel's word "Go!" was emphasized as a summons to determined aggression on the part of the Church. The most influential and fascinating idea of the last half century and more is the idea of progress. What has been called the "Faustian spirit," the spirit of tireless, indomitable striving in all avenues of knowledge and experience is the spirit of the age. In industry, commerce, science, politics, economics, sport, literature, art, never has there been so strenuous and hectic an activity. This spirit of the age cannot be ignored or patronized out of the way. It must be met, and with a spirit at least equally earnest, active, tireless. So did the world-conquering apostles meet it in their day. What do the busy throngs of this world care for the drowsy tinklings of a sleepy religion, when the trumpet-blasts of a hundred secular interests are everywhere thundering in their ears? Not least does this apply to our Lutheran Church. Delivered from the common prison the call is to go forward.

"And there are signs that this call is being answered. A more aggressive, enterprising spirit is coming to the front. The cerements of nationalistic and linguistic bigotry are loosening in this land. More and more Lutherans are realizing that the time is past when Christians of one nationality must bite and devour those of another to prove their own orthodoxy that the Lutheran Church is larger than any division of it; and even that it is Christian to see good in any branch of the Christian household and to sympathize with any right effort to advance the Saviour's Kingdom.

"Unlike the spirit of days not far past our church is bearing a more aggressive, positive witness today. It is measurably recovering its self-respect and rising to a more adequate appreciation of the wonderful riches of its confessional heritage. Not that we have yet learned to 'go.' With all our 400 years of history, with our tens of millions of souls of every land and tongue, with all the power and glory of our matchless confessional foundations we have borne a limited and timid witness. Instead of forcing the battle against the Sadducees and for the Captain of our salvation we have been too much engrossed with differences among ourselves and have wasted strength explaining and defending and apologizing for the things that differentiate us, at times seeming to beg pardon for the liberty to exist, and appearing to respect everybody's convictions but our own.

"Believing, as we do, that there is nothing sectarian about Lutheranism, that we offer nothing but the Gospel of Jesus Christ, it is our business to preach it to the world. The time is past when we should first inquire whether a man comes of Lutheran parentage, whether he is a good German, Norwegian or Swede, before we offer him the Gospel. The church that acts so cravenly has the heart of a sect, not of a church. The time has fully come when we are to bear witness to the whole nation, to all Americans, to the great unsaved public without distinction. We are to preach that glorious faith, as becomes our heritage, both to the Sadducees who would deny it, and to the Pharisees who would confine it to their own little world whose horizon is their synodical fence. 'Go!' is the word. Aggression is the policy.

"Under the word 'Stand' the sermon dealt with dogma and conviction in this age of pragmatism and relativity, and under the word 'Speak' with the need for restoration of faith in the power of preaching which has too often been neglected in favor of all manner of methods which have no promise of divine blessing. The message of the preacher was based upon the phrase, "All the words of this life."—*Northwestern Seminary Bulletin.*

THE DE-CHRISTIANIZATION of the Russian school children has not been as successful as the authorities hoped. Forty-nine per cent of the children still live in the old religious atmosphere and pray in their homes. In the rural districts fifty per cent of the youth still cling to the Christian faith. The schools have been placed under government teachers trained in anti-Christian propaganda. The government has subsidized two of the great anti-Christian papers in addition to the official organ, *The Atheist,* to break down the religious spirit of the people. So indecent is the nature of some of the articles published that they have been prohibited entrance into England.

LADIES FIRST

Staff Correspondent George L. Rinkliff Imagines a Situation

THIS IS MERELY a fable. If it were not, telling it might prove unfortunate.

The congregation was rather large, and rather prosperous, too, as congregations go. The church council met, near the close of the fiscal year, and considered the matter of closing the year with a balance in the treasury.

The chairman of the finance committee cheerfully announced: "When we get our usual thousand dollar contribution from the Ladies' Aid Society, we'll have a cash balance."

The pastor offered a comment,—a mild demurrer. "I had been hoping for something different this year, you know."

"Different? You know we always ask the ladies to help us out."

"But it hardly seems fair to ask the ladies to turn over to the church treasury,—for ordinary operating expenses,—money they have been saving for the past year."

"We need the money, don't we?"

"Money, yes. But perhaps not Ladies' Aid Society money."

"A dollar's a dollar. A hundred cents in each of them. One buys just as much as another. And that annual contribution of the Ladies' Aid Society is the easiest money in sight. Oh, we'll give the ladies full credit, of course. Some member of the church council will have to get up at the annual congregational meeting and explain how, just when we were about to close the year with a deficit, the Ladies' Aid Society came to our rescue."

Another council member entered the discussion. "If you don't consider it a good idea, where do you think the Ladies' Aid Society money should go?" he asked the pastor. "It's church money, you know."

The pastor explained. "At the city hospital they are ready to arrange with any organization paying a thousand dollars to give in exchange a year's hospitalization. That means a room available without additional charge, for anyone or any succession of patients, for a total of three hundred and sixty-five days."

The second council member nodded agreeably. " I know. Fine thing, too,—if and when you can spare the thousand dollars."

The pastor added: "Sometimes we have sick in our congregation,—folks who can't afford the price of a hospital room. It would be better if they were in a room that was being paid for, rather than in the ward."

The chairman of the finance committee smiled indulgently at the pastor. "I could name at least a dozen persons who would be trying to join our church next Sunday if they knew they could have a free room in the hospital when they were sick."

"But they wouldn't have to join the church," the pastor insisted. "The fact that they are in need should entitle them to help,—if we have the help to give. It's just a matter of doing the Christian thing. And I believe the ladies would find a greater joy in that than in making up a deficit caused by having expenses larger than our income."

"I know." The chairman of the finance committee still smiled. "But that doesn't answer one question. If we don't get this thousand dollars from the ladies,—then where do we get it?"

"I think that if the congregation understood, our members would respond to the situation readily enough. Christian people want to do Christian things."

"Well!" the chairman of the finance committee announced his decision. "I'll make a bargain with you. You help us raise a thousand dollars more next year,—and I'll agree not to ask the Ladies' Aid Society for a cent. Then you can get the ladies to give their money to the hospital."

II

The officers of a secret order in the same town were holding an informal gathering.

"The Ladies' Auxiliary," the presiding officer explained, "are considering a proposal from the hospital trustees."

Then he outlined the same plan the pastor had presented to his church council.

The treasurer approved, eagerly. "I have been treasurer for the past twelve years. You know what makes members pay their dues readily? Just let the community see you are doing something for the general welfare. Every member squares his shoulders, throws out his chest, and tells his friends, 'Yes, I belong to that lodge.' Let the ladies spend their thousand that way, and one of these days we men will be getting a thousand more in membership dues."

"No organization," the secretary supplemented, "can exist very long merely by existing. It must have a reason for being,—a reason the whole world can see."

"We're all agreed then?" the presiding officer summarized. "The Ladies' Auxiliary would turn the thousand dollars over to us, if we asked for it, to pay on the debt on the lodge building. But I think the hospital plan will pay better in the long run."

III

Two workingmen were eating lunch out of their dinner pails.

"My little girl comes home from the hospital tomorrow," one said. "You know that hospital's a mighty fine place? They give you the best they've got."

"I know a nurse in the children's ward," his companion replied. "If they're all like her, I know your little girl got the best."

"She wasn't in the children's ward! Had a room all her own!"

"Huh? How'd that happen? Ward full?"

"No. There's a lodge here in town that pays for a room there by the year. The doctor happened to know about it, and he called some lady on the telephone, and she said, 'Go ahead! We keep that room for patients like yours.' And that was all there was to it."

"Didn't know you belonged to a lodge."

"I don't."

"Where'd you get your pull?"

"Wasn't any pull to it. It was just like I tell you."

"Huh! I'd have thought you had to belong. You know, if I was to join anything, I'd join something that did things like that."

"Same here. When I get some money ahead, I know one thing. I'm joining that lodge, if they'll let me in."

"Ever join church?"

"No. Churches have always managed to get along without me."

All of which is just a fable, of course. There is, however, that statement in the gospel, that the children of the world are in their own generation wiser than the children of the Light.

THREE CLASSES NO GOOD

THE FIRST CLASS is composed of the men in the churches who do their work by proxy. They are willing to contribute to the cause of Christ the influence of their name and sometimes the additional influence of their money, but they are utterly unwilling to give themselves to the work of the church.

Another group of good men, who are good for nothing in the work of the kingdom, is composed of those who for one reason or another have drifted out of the churches.

The third class of good men, who are good for nothing in the work of the kingdom, is composed of those who are secret disciples of our Lord.—*The Baptist.*

REMARKS ON REMARKABLE TEXTS

By Prof. John W. Horine, Columbia, S. C.

N. B. Use your Bible as you read.

ISAIAH

Isa. 14: 12. The King James' Version has "O Lucifer, son of the morning." Lucifer was the name of the morning star. "A *star* is a symbol of royalty (Num. 24: 17; Matt. 2: 2), and the brilliant morning star is an emblem of peculiar glory (Rev. 2: 28; 22: 16). It therefore well represented the imperial grandeur of the king of Babylon"—at that time, 720 B. C. But his pomp and power are soon to be laid low!

Isa. 28: 9, 10. Read these verses, also vs. 7, 8. The scornful, drunken scoffers mimic the prophet. They are so self-wise that they want no more of this puerile, elementary teaching! They remind one of the sophisticated sophists of today who belittle and berate the preacher and his sermons: "this and that, this and that, humdrum, bunk!"

Isa. 28: 16. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone of sure foundation." The prophet points to Zion and reminds God's suffering people of His faithful promise, which assures them of future peace and security. This prophecy is more than once quoted in the New Testament. (Rom. 9: 33; 10: 11; I Peter 2: 6).

Isa. 29: 11, 12. "Every one, learned or ignorant, has his own excuse for not attending to God's word."

Isa. 33: 16. Moffatt rhymes:

"He shall dwell
as in a stronghold on a cliff, secure
his bread provided, and his water sure."

Isa. 38: 9-20. This beautiful, plaintive psalm records King Hezekiah's feeling in the prospect of death. "His depression may in part be accounted for by the unsettled and dangerous state of the nation (II Kings 20: 1), and perhaps by the fact that he had not yet an heir to the throne (cf. II Kings 20: 6 with 21: 1)." Hezekiah was, perhaps, the noblest royal character since David. His psalm breathes both submission and trust. In v. 17, "For thou hast cast all my sins behind my back," he gives expression to the faith that God has forgiven his sins fully and finally: they have passed out of sight and are present no longer. Micah expresses the same truth when he says (7: 19), "Thou wilt cast all their sins into the depths of the sea." With God the forgiveness of sins is no half-way measure, not pardon in part. When He produces He pardons *all.*

Isa. 38: 21. No "faith-cure" here. God works by means—and medicines.

Isa. 39: 6. This is the first plain-spoken prophecy that the Jews would be carried away captive to Babylon.

Isa. 39: 8. He said moreover, "For there shall be peace and truth in my days." This was not selfishly said; it was a natural feeling and a natural thing to say. "This is not the language of selfish satisfaction that *he* at least would be spared the suffering that his descendants would endure. Hezekiah felt the coming distress as *his own;* and yet he is thankful for the respite." God spared His servant the sight of the evil to come by taking him to Himself in peace (II Chr. 3: 28). Even death itself may be a blessing in disguise.

SECOND-ISAIAH

THE REMAINING chapters (40-66) are generally ascribed to a prophet known as Deutero-Isaiah, that is, Second-Isaiah. Isaiah himself prophesied from 740 to 701 B. C., when Assyria was the world power. In 722 B. C. the northern kingdom of Israel fell prey to Assyria and came to an end. In 607 B. C. Nineveh, Assyria's capital city, was taken by the Babylonians, and there arose the Babylonian Empire. In 586 B. C. Jerusalem was taken by Nebuchadnezzar, King of Babylon, and the southern kingdom of Judah came to an end. In 538 B. C. Babylon was captured by the Persian Cyrus, who granted a decree for the return of the Jewish exiles, and in 536 B. C. the first installment of captive Jews, led by Zerubbabel, entered and occupied the land of their fathers.

It is necessary to sketch this historical background for the reason that the standpoint of the writer of chapters 40-66 is that of the Babylonian exile, more than a century after Isaiah's death. His book is a collection of oracles or messages of comfort and awakening hope to the Jewish exiles in Babylon. The period is 546-538 B. C. Jerusalem and its temple are a heap of ruins.

Why has this calamity overtaken Israel? It is punishment for the people's sins. How may Israel, and through Israel mankind, be delivered from the power and penalty of sin? Through the atonement to be made by the suffering Servant of Jehovah (ch. 53). Jehovah will show Himself to be both "a *just* God and a *Savior*" (45: 21). But a related question is dealt with. Israel, captive in Babylon, is paying the penalty of her sin. She is prostrate and the enemy triumphs. Is it possible that she shall be delivered from the grasp of Babylon? The prophet answers that it is, that God has provided a deliverer in the person of the conqueror Cyrus. In this earlier political redemption all might see a type and pledge of the later spiritual redemption. Indeed, these two prophecies of redemption—the lesser under Cyrus and the greater under Christ—run side by side. In other words, this second part of the book is occupied with the *total* redemption of Israel: redemption from the captivity of Babylon and redemption from the power of sin, even the redemption of mankind in the Christian dispensation and its consummation at the end of time. It is this prophetic content which makes these chapters so very evangelical, so much so that it has been said of them that they "proclaim the Gospel before the Gospel."

Isa. 40: 1-5. These verses are the Epistle for the Day of John the Baptist. The Jews thought that "the voice of one that crieth" (v. 3) was that of Elijah. See Luke 1: 16, 17. Abruptly the prophet (although it is Jehovah who speaks) counsels comfort to Jerusalem, that is, to the chosen people whose capital the city was. Comfort or consolation is the theme of the whole prophecy. It is to the prophets that the message of comfort is given, to be made known by them to "my people"—still my chosen people, although judged and exiled. He is still "your God." This is a consoling thought to God's sinful children always and everywhere. The father of the Prodigal Son at no time ceased to be his father (Luke 15: 24).

Isa. 40: 3-5. In answer to verse 2 ("Speak ye") such a herald's voice is heard: a prophet speaks for God. Moffatt renders: "Clear the way for Jehovah." "The crier is, as it were, the forerunner of a king who sees to it that the road along which the king advances is put in good condition, as was the custom of Eastern monarchs in their travels (45: 2; Mark 11: 8)." Here the King is Jehovah, who comes to lead back the people from exile. John the Baptist takes these instructions to himself (Matt. 3: 3; Mark 1: 3; Luke 3: 4) as the forerunner of the Messiah whose advent was near; he uses them in a moral and religious sense, that is, through the preaching of repentance he prepares the stony, littered heart of Israel for the reception of the Messiah.

Isa. 40: 6-8. The prophet hears a second voice, and a third enters into dialogue with it. The message is a consoling one: the brevity of human life serves by contrast to bring out the eternity of the Divine life: "but the word of our God shall stand forever" (Luke 21: 33; I Peter 1: 24, 25).

Isa. 40: 9-11. The prophet is now told to take position on a mountain of Palestine. The time is shortly before the promised return. He calls upon Zion (the text is wrong, the margin is right: "O Zion, that bringest good tidings") to announce to her daughter cities of Judah the glad tidings of the coming of their God. "It is the duty of the church to communicate as well as to receive the joyful tidings." Verse 11 is a beautiful pastoral figure of speech, likening Jehovah to the shepherd who tenderly cares for the sheep and lambs of his flock. It describes also the Good Shepherd (John 10: 11f) who not only defends His sheep from robbers and beasts of prey (John 10: 28) but also cares for the weak and feeble with the utmost tenderness and concern. The young lambs, which cannot keep pace with the flock, He gathers in His arms and carries in the fold of His garment; and the nursing mothers He gently leads, because they need to be spared. With this beautiful picture of Jehovah's loving care in the day of His coming (the day of the Messiah) the prologue to the second part ends.

IN PALESTINE

Recent Developments and Incidents

PALESTINE is again in the news. Indeed ever since Lord Balfour formulated the British policy of a Jewish home in Palestine during the war, few months have passed in which the land of Israel has not found a place on the front pages of the public press. From the beginning there has been a stir in the land which has commanded widespread interest. Zionism as a Jewish movement has been characterized by great diversity of opinion. The Orthodox and Communist Jews are poles apart in their objectives for the ancient homeland. And Reform Jews differ from both in their opposition to political Zionism. Yet all Jews agree in seeking to build up in Palestine a place of refuge and opportunity for the oppressed children of Israel.

But neither Jews nor the Mandate Power realized the difficulties involved in carying out the promise of the Balfour Declaration. From the first Arab leaders have been bitterly opposed to Zionist ideals. The whole conception of a homeland for Jews in Palestine ran counter to their own aim for an all-Arab empire to include the country which has been theirs for seven centuries. They have used every means to hamstring Jewish efforts and frustrate the purpose of Great Britain. The Grand Mufti of Jerusalem, supported by most of the effendi, the Arab ruling class, has agitated for the entire cessation of Jewish immigration into Palestine. The ignorant Arab masses have been roused again and again to fanatical fury. Outbreaks against Jews have occurred in different parts of the country attended by bloody riots with much loss of life and property.

The Arab Objective

The recent general strike was just another Arab effort to stop the coming of Jews into what they claim to be their territory. For several months rioting and sniping persisted intermittently. Rifles, knives and stones were instruments of terrorism. In various sections the Palestinian sky was lit up with conflagrations: Jewish homes being set ablaze and Jewish crops burned. Settlers would wake up in the morning and find many of their trees uprooted. To disrupt traffic the highways were littered with broken bottles and nails. Here and there home-made bombs were thrown. The situation was approaching that of civil war when the British government determined to set up a military regime. On the eve of its establishment, the Arab High Committee decided to call off the general strike.

What of the future? Economically, Palestine has prospered in a phenomenal way. The Jewish population now approaches 400,000. Tel Aviv which in 1914 had only a bare 2,000 people is today a prosperous city, entirely Jewish, with a population of 120,000. The commercial development of the land has likewise been astounding. Almost every variety of manufacture is under way. There are now 25,000 owners and employees engaged in industry with an annual output of $35,000,000. The chemical resources of the Dead Sea have begun to yield rich returns. The Rutanbarg Dam on the Jordan provides light and power for a large part of the country. The fruit crops from the alluvial plains on the Mediterranean are finding far-flung markets. Yes, Palestine is prospering. It is perhaps the only country in the world that can report a surplus in government expenses.

Cannot Let Go

But politically the situation in Palestine has not changed. The British government will not resign its mandate. It will not stop Jewish immigration into Palestine. While the Arab population as a whole is well disposed toward the Jews who have incomparably bettered their position, the Arab leaders are as bitterly opposed as ever to the British policies concerning the Jews. A Royal Commission, comprised of a group of unusually able men, is now at work in Jerusalem seeking to study the situation and bring about, if possible, a reconciliation of Arab and Jewish interests. Among Jews themselves also there are widely conflicting ideals. Those Jews who recognize the advantage of developing a Jewish state under the protection of a great democratic country like Great Britain have little in common with Revisionists who seek the establishment of a Jewish state entirely under their own control, or with Communists who seek to set up in Palestine a Soviet republic.

It is, however, when we consider the spiritual situation among the Jews of Palestine that we encounter the deepest disappointment. Zionism is essentially a political movement. The spiritual conceptions of the Mizrachists who hope to revive the traditional Jewish life of their forefathers in the ancient homeland, exercise but little influence. While in the older colonies the synagogue and Jewish schools keep alive the old culture, there are many of the newer settlements in which material interests dominate. There is neither synagogue nor observance of Holy Days to indicate that they are Jewish. The younger Jews who have settled in the land are largely irreligious, with little or no thought of God. The division of the Jewish religious forces into so many sects and factions repels rather than draws them to religion. Nevertheless these young Jews are open-minded, and Christian leaders concerned for the Jews report their interest and response to a vital faith. But those who would reach these bright young Jews effectively must have qualifications that command their respect and have understanding of their background.—*Jewish Neighbors Press Service.*

SUNSET

By **Prof. John D. M. Brown, Muhlenberg College**

I SAW the sun set golden on a hill
With crimson streamers of the dying day
Mid molten copper clouds, with many a ray
And glowing shaft of dazzling light, and still
The sunlight faded not, but seemed to fill
The sky with splendor as if it would stay
Forever beautiful nor pass away
Except in glory and with dauntless will.

I thought of souls who bravely journeyed on
Beneath dull skies, beset by pain and strife,
Without the light of gladsome sun to send
Them strength, until, when every hope seemed gone,
The clouds had melted into radiance, and life
Appeared serene and splendid at the end.

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ON AN ERRAND OF PEACE

THE LUTHERAN does not often express approval or the opposite relative to political affairs, knowing that its readers draw from other sources than the church their information and conclusions relative to secular events and policies. But without apologies or explanations, we break our rule to state our satisfaction in the efforts put forth by President Roosevelt to make the Western Hemisphere immune to wars: especially to wars started in Europe, or Asia, or Africa. The sooner the nations of the Old World learn concerning those, of the New World that we have neither lives nor property to waste on foreign disputes, the more careful they may become about engaging in hostilities with each other. Certainly the end will come more quickly, if they have only their own resources on which to draw.

And, sooner or later, the language of the church in its missioning must be the language of the people served and not that of the nation whence comes the evangelist. Colonization for commercial purposes or for strengthening the armies of the "home land" must not be sheltered behind the ministry of the gospel of Jesus Christ. European missionary societies could learn considerable from America on this point, if they cared to investigate situations in several so-called pagan areas.

OUR NORDIC FELLOW BELIEVERS

FIRST KAGAWA of Japan and later Stanley Jones pays high tribute to the Scandinavian nations—to Denmark, Norway, Sweden, and Finland. Kagawa praised the development of cooperative organizations and Dr. Jones in an address in Philadelphia on November 29 offered the same group as a model when discussing the "Crisis of 1936." He is alarmed by the development of Communism and Fascism. The fact that the first three are nearly 100 per cent Lutheran and Finland preponderantly so justifies us Lutherans in feeling a bit proud of our comrades in confession.

Whether it is from choice or from circumstances that these Nordics possess the national virtues assigned them, is open to argument. None of them is large enough in population or possessed of sufficiently varied resources to live long within itself. Their neutrality during the World War was voluntary, but it was equally of necessity. In the end it was also a source of enrichment. They did not spend their own blood and treasure and they produced while their neighbors gave themselves to destruction. For them the policy of peace was the more effective because they profited from the foolishness of their larger, richer, more reckless neighbors.

So far as the religious intensity of the Scandinavian churches is concerned, here again one notes curious conditions. Until recently (that is, until the Oxford Group Movement was welcomed by the Lutheran church authorities) church attendance in Norway, Sweden and Denmark was notoriously poor. If it came anywhere near what is common in America, the church buildings would be quite insufficient in size to permit the people to assemble in them unless half a dozen or more services occurred each Sunday and festival. But religion is taught in the schools and the pastors have some influence in the management of popular education. Once we inquired of Bishop Primate Ostenfeld of Denmark how he accounted for the practical piety of the Danes. He had already referred appreciatively to the Bible instruction in the schools and to our question he replied with a twinkle in his eye, "I think the people came through a period of socialization loyal to their faith because the pastors were content to follow rather than to boss them."

THE CHURCH PAPER

THE EDITOR OF THE LUTHERAN and all who constitute its staff of departmental and letter-writing contributors appreciate the article in this issue by Pastor Miley of the Ohio Synod. That he writes as a member of a special committee of his synod and for the purpose of carrying out a resolution of that unit of the United Lutheran Church makes his statement more important. There is also the fact that the Ohio Synod and its committee have voluntarily determined to get back of the official journal of their church, moved to do this by their discernment of what a church paper does or rather can do for the spread of the Gospel, when given cooperation and patronage.

As one medium of communication among the parts of the United Lutheran Church, THE LUTHERAN was authorized and established by the merger convention in 1918. The fact that the general body directed its publication and placed its editor and the policies of the journal under the direction of a committee of nine elected by the convention, indicates the field of service it is intended to occupy primarily. It is a matter of great regret that one effect of the depression has been a severe decline in the number of its readers. Of particular regret has been the necessity of many pastors to cancel their subscriptions. No clergyman can have the whole grasp of the enterprises, encouragements and discouragements of our U. L. C. A. unless he gets and reads its church paper. The same is measurably true of church councilmen and leaders of congregational societies. Secular organizations provide their officers with "trade" and "craft" papers. Congregations would profit by doing likewise.

In the closing paragraph of his communication, Pastor Miley says concerning circulation, "We can improve that." But the editor can testify that improving circulation enables improvement of the contents of a journal, especially one that is financed by subscribers and not by advertisers. Not all those who complain about THE LUTHERAN would be satisfied by doubling or trebling its circulation because they in fact demand that it cease to be a church paper, the medium of communication among us for the work of the United Lutheran Church. We cannot become merely a story paper nor a reporter of church events, nor a critic of all but ourselves. But all who understand the divine necessity of the work done by the church for missions, education and serving love know that increasing the number of subscribers will be promptly followed by proportionate improvements in the paper also. Give the editorial and printing departments a vote of trust in the form of more readers. Subscribe, and watch us get better.

ACROSS THE DESK

In the "late nineties" a best seller among very light fiction was a story with the title "Chimmy Fadden." For us, its lower New York slang was a unique revelation and we recall to this day the oft-repeated statement of Chimmie, "If der's anything I'm proud of, it's me Inglish." Occasionally we think rather well of our own knowldge of English grammar and literature, but just as surely as we think the heights of accuracy and elegance are only two or three steps ahead, we make a mistake and return to the bottom of the stairs. Recently we gave James Russel Lowell credit for writing the quatrain about Mr. Fell, remembering (?) that the lines occur in his famous "Bigelow Papers." Imagine our dismay when we received two letters informing us that the author was a certain Mr. Brown and the original an earlier Latin stanza. And there is for us no adequate alibi.

A Borrowing Neighbor

Said A to B about C, "Can you afford to treat C in a neighborly way? He has the reputation of being a habitual borrower and of never repaying his loans." Said B in reply, "C does borrow from any who will let him have money and he lets his creditor do all the worrying about repayment. But in my case, the fact that he owes me five dollars prevents him from asking me for fifteen."

Much like B felt about C do we feel about the proposition reported from France that the European war debt repayments to the United States are again to be discussed, beginning with France. The sudden change of heart of the part of this nation makes one suspicious. Not so long ago the French people were very haughty about their obligation. One received the impression that it was a great privilege to be the creditor of La Belle France.

But now, with conditions changed, and the possibilities of another war at her doors, France remembers the beneficent friend of the former days, and wants to hear the best terms of settlement possible. Well, there is no objection to France making an honest nation of herself, and America could use the money. But if payment of this debt is a prelude to more borrowing, then we urge citizens to tell their congressmen the nation prefers being owed.

Broken Families

Everybody knows that the break-up of a home because husband and wife disagree reacts on the children of the marriage. The superintendent of a boys' penal institution said that at least seventy-five per cent of the youth under his charge are deprived of a decent home by the breaking of the marital covenant.

But has it occurred to you that the penal institution's inmates are merely one group of the victims of divorce and separation. We had not thought beyond Protectories and Reformatories until the dean of one of the city's high schools accounted for the conduct of some of his pupils. "Three times out of four," he said, "when a boy becomes a 'problem' to his teachers, I find that his parents are quarreling or they do not live together." In either instance home conditions have made study distasteful and caused a sullen, rebellious attitude, not merely to school and studies, but also to work and the community. What is there to keep such a boy from joining the lawless in his community? The answer is easily reached. It is a discouraging reply. A good many of the children of separated parents are intellectually powerful. If they do not have the Bible and the church no barrier exists between them and the criminal.

A Book Worth Having

A friend of ours whose work is in Palestine recently requested us to send him some religious books. In addition to those he named we inclosed a volume which in our opinion is high in rank for efficacious devotional reading. We refer to the "Lutheran Commentary" which Drs. Charles P. Wiles and D. Burt Smith edit annually and which the Lutheran Publication House sells for $1.75.

The subdivisions of the volume correspond in number to the Sundays of the year of its issue. The Scriptural excerpts are the texts of the Sunday school lessons, arranged in groups of thirteen each. In 1937, the Gospel of St. John provides the Bible passages, his recollections of the risen Lord being set for Easter, March 28, completing the list. With April 4 portions of Genesis and of the next three books of Moses supply texts for weekly chapters up to the end of September. New Testament excerpts serve for the remaining Sundays of 1937.

Each portion of Scripture is "introduced" to the reader, then interpreted and finally applied under the title, "Truths for Daily Living." We Lutherans believe in the use of the Bible: in these annual Commentaries what seems to us a very practical realization of our esteem for the Word is made possible.

Mass Power for an Objective

The National Preaching Mission reached Philadelphia on November 29 and opened with a meeting in the city's auditorium. This structure has seating space for 15,000 people and it is so designed and equipped with lights and loud speakers as to enable a crowd to be articulated into an assembly of persons when the program is successfully directed to that purpose. In a word, if mass power is obtainable by drawing a multitude of Christian folk into physical nearness to each other, the environment was right for an exhibition of it in this gathering on November 29. We have asked Dr. D. Burt Smith of The Lutheran staff of contributors to describe this meeting, not simply to report what happened, but to appraise its value. Similar meetings in twenty-four other places should yield similar results.

This is a practical matter for us. At least once a year the festival of the Reformation is used by many as an opportunity for a joint celebration, and congregations located conveniently for gathering in a large auditorium join in it. There are literally hundreds of such assemblies each year throughout the Church, but not all of them are satisfactory. In some instances, those who should be in the seats and on the platform are conspicuous by their absence. Some who come are there simply from a sense of duty and not to contribute consecration. Occasionally the speaker is so discourteous as to come without adequate preparation.

There is another kind of mass gathering that creates a problem for us Lutherans. We mean such as this National Preaching Mission has been, where several denominations work in unison. Is this in any way a surrender of denominational loyalty, or an obscuring of creedal affirmations, or a form of compromise for the Lutheran Church. Bluntly put, shall we declare concerning the participation in the Preaching Mission of a large number of Lutheran pastors and lay leaders, that they have done harm to their faith by such "pulpit and altar fellowship"? In our editorial opinion, confessional loyalty like prophecy has its immediate and its remote applications. What can be done in community, state and nation for Christianity and by Christianity and what can be done in the parish by pastor and congregation are not synonymous in intensity. There is an area of common testimony concerning the kingdom of God. Of the content and character of this common area we become aware when we find Baptist, Methodist, Presbyterian, Reformed, Moravian and Episcopalian certifying to the same effects of divine grace. This reaction is the test of the propriety of fellowship.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, WHICH SHALL PREPARE THY WAY BEFORE THEE."

Are we ready to obey that voice crying in the wilderness, or are our minds so filled with the cares, joys, and sorrows of this life that we fail even to hear that calling?

Hark! a herald voice is calling:
"Christ is nigh," it seems to say;
Cast away the dreams of darkness,
O ye children of the day.

Startled at the solemn warning
Let the earth-bound soul arise;
Christ, her Sun, all sloth dispelling,
Shines upon the morning skies.

Lo the Lamb so long expected
Comes with pardon down from heaven;
Let us haste, with tears of sorrow,
One and all to be forgiven.

So when next He comes with glory,
Wrapping all the earth in fear,
May He then as our defender
On the clouds of heaven appear.

—Sixth Century.

WHEN CHRISTMAS COMES

WHEN Christmas comes,
The baby girl who scarce can speak,
The youth with bronzed and bearded cheek,
The aged bent with weight of years,
The sorrow-stricken spent with tears,
The poor, the rich, the grave, the gay,
Who fare along life's rugged way,
And glad of heart, when in the sky,
The wondrous seraph wings sweep by.
When Christmas comes.

When Christmas comes,
The sailor on the sea afloat,
The traveler in lands remote,
The warrior by the campfire's light.
The courtier in the palace bright,
The student by the midnight lamp,
The miner deep in dust and damp,
Alike uplift, through riven skies,
The wondering look of glad surprise,
When Christmas comes.

When Christmas comes,
In field and street, in mart and farm,
The world takes on a lovelier charm;
Sweet scented boughs of pine and fir
Are brought like frankincense and myrrh,
To make our hallowed places meet
For hands that clasp and tones that greet,
While the hearts, worth more than gold or gem,
Go forth to find their Bethlehem,
When Christmas comes.

—*Selected.*

THE LIFE of peace, of patience, of simplicity, of purity, of hope, of love—the holy life—it is the gift, the ever-present gift of God; and it is given through faith in His blessed Son.—*H. C. G. Moule.*

COME, LET US GO A-CHRISTMASING!

By Leeta McCully Cherry

WHAT A JOYOUS jaunt it will be to go in search of Christmas! Miles will be as nothing, for we will imagine that Aladdin's lamp belongs to us, and all the world can be our host at Christmastime if we but rub its shining sides to bring the Magic Carpet to our feet. Where shall we go first? We must hurry up and decide, for it would never do for us not to be at home in our own country when Christmas Day really dawns. Suppose we go to Holland first, then, and see what is happening there.

It is Christmas Eve, and in the falling dusk we see the young men of all the towns gathering together in the principal square, and some of them are wearing the most fanciful of costumes, but all of them are garbed with gaiety and youth. On the stillness of the night, soon we hear the rich blending of their young voices as they sing the beautiful old carol, "Glorie in Excelsis," and then we see that one young man in each group is chosen to carry a large lighted lantern, shaped like a star. "He is the "Star-Bearer." Holding this glowing symbol high in the deepening dusk, he leads his little procession through the picturesque streets of clean houses, singing carols as they go. Everywhere they are gladly welcomed, for do they not come "singing-in Christmas"? Tomorrow is the holy Christmas Day which every true Hollander will spend in worship and devotion, and not even gift-giving will be allowed to interfere with the sacredness of this day of days. To be sure, everyone in Holland will receive Christmas gifts, just as we do, and bounteous alms will be given to the poor also—but all this will be done on Saint Nicholas Day, December 5.

Now who is this great Saint Nicholas, known and beloved in all lands as the great giver-of-gifts at Christmastime? Legend tells us that Nicholas of Armeon was a very rich man, with many acres of land and great flocks feeding under the sun, yet, because he was a miser, despite his great wealth, he dressed as a poor beggar man and joined one of the long caravans of pilgrims that journeyed to Jerusalem to pay tribute to Cæsar on that long-ago Christmas Eve. He would not pay for a room and comfort in the inn, lest someone should suspect his wealth, and so he slept beside his donkey close by the manger where Joseph and the young and weary Mary came to rest. Thus it was that he saw the babe, and watched the shepherds and the Wise Men come and lay their gifts before this little child. Closer and closer his curiosity drew him, until at last some compelling inner urge brought him to his knees and he found himself looking deep into the pure depths of those holy eyes. All the shackles of pettiness and greed fell from the heart of Nicholas of Armeon as he looked, and only a great abounding love remained. "My King! My King!" he cried. "Ever will I serve thee, and thee only!"

A tiny pink-tipped hand stretched out toward Nicholas as though in benediction, and from outside came the throbbing echoes of that heavenly song, "On earth peace, to men good will." Nicholas rose, and from the depths of his poor robe brought forth a glittering goldpiece to lay among the other gifts before the child. Nicholas the miser was no more, but in his place stood Nicholas the great, good man. Early next morning Nicholas was first in line of taxpayers, waiting to make his declaration, instead of pleading poverty, as he had intended to do. The collectors could scarcely believe that one so poorly clad should pay such rich tribute. This first duty over, Nicholas went to the bazaars, and with arms filled and donkey laden with good things, he searched out the place where poor children gathered together, and there he handed out his gifts—the center of an ever-widening group of eager little ones.

"Who art thou?" asked a curious mother.

"I am Nicholas of Armeon—Nicholas, and I serve my King!" came the swift reply.

"Hast Cæsar sent thee here?" came the incredulous cry from many throats.

"Nay! not Cæsar, but the new-born King of Love," came the reply.

"Hail, then, Saint Nicholas!" cried the joyful children, and their parents, too, and so came the first Saint Nicholas at the first Christmastime—the same Saint Nicholas who first brought gifts to the little children of Holland, and was later borrowed in turn by the Belgians, French, Spanish, and English as the patron saint of Christmastime. The jovial laughing Santa Claus that we know so well in our country, with his reindeer and sleigh and jingling bells, is really only about one hundred years old, for he was first inspired by the immortal poem, "'Twas the Night Before Christmas," which was written by Clement Clarke Moore for his own two little daughters, and first read to them on Christmas Eve of 1822. This poem, however, had its inspiration in the legends of Saint Nicholas with which Mr. Moore had become so familiar, as he lived all his lifetime among the descendants of the early Dutch settlers in a suburb then called Chelsea, but which is now in the neighborhood of Greenwich Village, New York. So cleverly did Mr. Moore describe exactly how Santa Claus looked that children everywhere took this new and delightful Santa Claus to their hearts immediately, and to this day that poem is read at Christmastime all over the world, for it has been translated into almost every tongue.

We must linger no longer in Holland, for fast our time is fleeting, and we have much to see. Let us mount our magic carpet and go sailing away to Norway, that lovely land of lakes and fjords. Christmastime here is the time of "Jul," or "Yule," for that is what it has been called since

about the year 1000, when Christianity came into Norway. Thirteen days are set aside here for the Christmas celebrations, and all of Christmas Day and the next two days are spent in religious services, but all the other days except Sunday and New Year are given over to gay good times.

Now it is Yule eve, and all the family is gathered together in happy reunion in every home, and everyone, down to the very newest babe, has something new and pretty to wear. For three weeks before Yule everyone has been working very hard, so that now on the eve of Yule there are no tasks to do, and everybody can talk and visit together to their hearts' content. One thing more, however, is still to be done, and so father or big brother carries outside a great bundle of grain which he ties to a long pole and sets up before the door, so that all the little birds may also feast on Christmas Day. Before every home we see these thoughtful gifts for the birds, so that they, too, may be as happy as those who feast inside.

We, too, will be asked to eat and drink if we go into one of these neat little homes, for during all of these thirteen days of Yule no one enters a Norwegian home without being offered food. That night the little children gladly sleep on the floor on straw, as did that holy babe on the first Christmas Day, and when they come to get their gifts they find that Santa Claus is so overloaded that he must have with him his good servant, Kris Kringle, to help him, else he would never get through.

Let's float across to Finland now and see all the ships, with the sailors and the fishermen, come sailing into harbor so that every man may be at home with his own at Christmastime. Such joyful reunions we shall see, and such marveling over the precious little gifts brought from afar! On Christmas Eve every person in the home must take a hot bath, and then the evening is spent in singing hymns and telling great stories of adventure. Early in the morning, with the first flush of dawn, all that household will arise and go together in the new day to the little church, in every window of which beams a great Christmas candle to show that there is Christmas joy within, while over the doorway a cross is set to remind all who enter there of the reason for that Christmas joy. Even the cattle in Finland are glad that day, for it is a holiday for them, too, and the little birds come gratefully to the sheaf of wheat which every householder puts out on his roof for them.

Now come the days of special jollification, for in Finland from Christmas Day to Twelfth Day is called "The Days of the Three Kings." A performance commemorating the coming of the Wise Men goes on during all these days. The actors are called "Star-Bearers," and the little company goes about from house to house much like the mummers of old-time England. Eight people, besides the actors, are required to impersonate the "Star," and a very strange performance it seems to us. There is King Herod, his Squire or True Man, the Black King from Morians Land, the Three Wise Men, the Virgin of Venus, and the Black King's Slave. King Herod wears a dark-blue military dress with spangled epaulettes and a crown, and he comes first into the house to ask permission to put on the pageant. The Virgin is dressed in white with a golden crown, and King Herod makes any humble chair his "throne." The play consists of three acts, and starts with the following song by all the company:

"A merry Christmas to you all, masters and mistresses, too.
May God preserve us all from harm, ourselves as well as you.
For Christ is born in Bethlehem, today at the cock-crow.
All sorrow now is fled away, as the holy kings shall know."

At the close of the play the Black King passes his hat about for coins, after which the whole company marches out singing:

"We thank you for your charity; the money rang out merrily,
'Tis showed by all your company.
Receive our thanks—your gift shall be
Henceforward in God's memory,
Nor fade from ours till morning light,
And so we wish you all good night."

(To be concluded)

THE GIFTS THAT ARE LASTING

By Helen Welshimer

THE CHRISTMAS stockings are hanging in a row—funny, fat, black ones that belong to very little boys, and slim, beige, silk ones that belong to their sisters and mothers.

And everyone is asking the question, What will I get for Christmas?

Handkerchiefs and beads and bonbons, of course.

But there is another group of gifts that is infinitely more important. These gifts are not wrapped in tissue paper and tied with gay, red ribbon. But if they could be wrapped in the yuletide fashion, they would prefer a glamorous, gleaming, golden paper, and maybe a dark-blue ribbon, as deep as the sky on that first long-ago Christmas night.

For Christmas has more than the myrrh and gold and frankincense of the Wise Men to give us. It has love and laughter and sympathy, understanding and kindness and bravery! Gifts that we can only feel. But though we never see them, we know that they are present as truly as we know that nearly two thousand years ago a silver star paused over a manger in Bethlehem while angels sang of peace on earth and good will among men.

So, let us ask for laughter for the coming year. Low laughs as musical as green water that sings its song across the white pebbles of a dancing stream, and that comes when we are very, very happy, just because the world is right.

Merry laughter, each note dressed in crimson cloth, for days when the world is especially nice and all our dream castles are standing tall and shining with their gilded turrets going straight into the sky, and the band plays for a carnival, quite as though a circus had come to town.

Brave laughter, for the days when a dream breaks and we have to take a dust-pan and broom and sweep the pieces up and throw the dream away.

And let us ask for courage to dream again on such a day. Courage so we can mend our hurts and forget them afterwhile.

Then we must have sympathy, so we will be kind to others as we are glad when they are kind to us. We must have love, for unless we find our place in the universe and prefer to be a link in the chain, instead of standing apart, we never, never can be happy. We must have understanding, which will make us see another's point of view and realize that other people have problems to meet that are not like ours. Don't condemn someone before you know the background from which the deed arose. Even then be lenient. Ask for wisdom in your Christmas stocking, to make you appreciate the struggles which others have.

Then, for all the empty spaces in those stockings hanging by the fire, let us ask for the ability to put aside our own sorrows and help others.

Surely at Christmas time, when the candles glow and there is a gleam of starlight and firelight and snowlight, it is a wise hour to resolve to slip on a merry mask and play the game, regardless of what life has done to us.

No matter what you wanted for your Christmas stocking—a bracelet or a dream that blew away—if you fill it so full of other things, which *no one* but *you* know are there, there won't be room for repining.

So, light a candle for laughter, a merry, fat, red one! And a slim, silver one for love, and blue for sympathy. Orange should be for bravery always; love is white, and kindness comes in green or lavender.

And above them all you'll find the Christmas star, flame-tipped, shining on your stocking.—*Girlhood Days.*

HOUSEHOLD HINTS

Graham Tarts

"ONE TABLESPOON butter or butter substitute, one cup sweetened condensed milk, one egg, one cup finely rolled graham crackers, one scant teaspoon baking powder, one-eighth teaspoon salt, one-half teaspoon vanilla, one-half cup chopped nut meats. Melt butter, add to milk, then add well-beaten egg yolk. Roll crackers until fine and add with baking powder and salt to first mixture. Mix well. Add vanilla and nut meats. Lastly, fold in stiffly-beaten egg white. Turn into well-greased baking dish. Bake in moderate oven (350 degrees, F.) about twenty-five minutes or until well set. Serve with whipped cream, caramel sauce, or foamy sauce."

I have read in Plato and Cicero sayings that are very wise and very beautiful, but I never read in either of them, "Come unto me, all ye that labor and are heavy laden."

—*St. Augustine.*

YOU DON'T KNOW NAPOLEON

"TEACHER: 'Napoleon once said there was no such word as "can't."'

"Voice from the back of the class: 'Please, miss, I wonder what he would have said if he had tried to strike a match on a piece of soap?'"

LOVE BACK OF CHRISTMAS

Our Lesson Emphasizes God's Love as First

By D. BURT SMITH

I John 4: 7-19. The Sunday School Lesson for December 20

CHRISTMAS is a product of God's love. His love was first; whatever love we have or seek to manifest grows out of our knowledge of God's love. His love in us starts our love, no matter in what direction it goes or what manifestations it makes.

The beloved disciple wrote this lesson. It was the rich fruit of his ripened Christian life. His pastoral experiences had eliminated all minor considerations; his thought was centered on the love of God, manifested for the world and active in the world. John knew Jesus well. The intimate bond between them was love. When he was old, John had no other interpretation of the relation between God and man than to say it was love; but God's love was first.

Believers in Christ think of Christmas in terms of love. They would prove their love by their life. They would make gifts to prove their love. They would emulate God's love in giving His Son to the world He loved, by making their best gifts to God. They see in people opportunities for showing their love; they let their hands do for others what the love in their hearts prompts; they would please God by being ruled by love.

God's Love for Us

Love is of God. This is a fact whether we know it or live up to it. His love for us was not doled out in tantalizing dribs, but was given in fullness in the gift of "his only begotten Son." God could make no greater gift; He had nothing to give that would mean so much to us. How much Christ means to us—can anyone tell? But of what sort was "us," that God should give up His Son for us? We had a label; we were marked "sinners." That meant that we were against God, that we had stepped out of line, that we were away from Him, that we were lost and could not find our way back. Why need God care? His having us could add nothing to His glory. Being almighty, He needed no power of ours. Being omniscient, He need not ask us for information. But God did care. Why? John had the answer. It was because God loved us, and He loved us because God is love. Love must act that way; God's love always does. Man's speculation about divine processes, especially in providing a Saviour for sinners, may ramble through all sorts of hypotheses and investigate a myriad of suggestions, but, dissatisfied with what he finds, man ultimately comes back to the simple, inclusive, satisfying statement, "God so loved the world that he gave his only begotten Son." That is the assurance of God's love for us.

Our Love for God

Accounts should balance. Since God loves us, we ought to love Him. This is reasonable; it reflects condemningly on us if we do not love God. Since from God's love we have Jesus as a gift from God, how can we be other than grateful? Our gratitude must be expressed; it will be expressed if we are sincere. Quickened by God's love for us we will seek to do something to prove our returning love to God. John says that we show love to God by loving one another. Christmas is our opportunity to demonstrate our love for others by gifts to them. Certainly we do this: we exchange gifts; we give to those who in turn give to us. But God did not give that way; He gave us Christ, though we were sinners. Maybe we could show more love to God by giving to those from whom nothing can be expected. Christmas puts a kindly feeling in the hearts of most people. It spreads smiles on faces that are wont to be glum, and puts a tone of cheer in voices that are unused to it. Perhaps in more cases than we suppose, this is a response to God's love for us, a love that at Christmas is manifested everywhere. Church bells herald it, choirs carol it, decorations suggest it, and Christians live it. The impulse to do loving deeds for one another—how Christmas quickens it.

Marks of Our Love

Maybe John was a bit old fashioned. He was a Christian who centered everything in communion with God through Christ. So he set down as a mark of love, a man's confession that Jesus is the Son of God. He wanted that as the highest proof of our love for God. Why not? Jesus was God's gift to us, the supreme proof of God's love for us. So we meet God's proof with our own, namely, by a personal exaltation of Christ as God's Son and our Saviour. We talk about finding God, about understanding God, about dwelling in God. But God is love; then, love must rule us, and how we live must show our submission to the rule of God's love. Can we stand up for Jesus? Have we courage to risk the rebuffs, the perils of confessing Christ? If we have, and use it sincerely rather than to show off, it is because we are stimulated and directed by love. Fear departs when love comes in; this is but natural. Love thinks no evil and plans no harm. Love causes no fear and it does not tolerate it. The depression of fear is quickly supplanted by the entrance of trusting love. This is what comes into us when we face God with love in our hearts. Trust, confidence, and communion follow the possession of love. But this love is from God. He had it first, and we love in response to the love God made known to us. The wish to love, to have the privileges of loving and being loved, the appreciation of the worth of love, the marks of love in our relation to others and to God—all these are sequences of the fact that God is love.

DAILY BIBLE READINGS

M. The Supreme Gift of Love. I John 4: 7-19.
T. The Gift in the Manger. Luke 2: 10-16.
W. The Gift of the Cross. John 3: 16-18.
Th. Love Manifested. John 14: 21-24.
F. The Constraint of Love. II Cor. 5: 14-19.
Sat. Christ Never Fails Us. Rom. 8: 35-39.
S. "Love One Another." John 15: 12-17.

On Friday of this week we will be in the spirit of Christmas. We will be calling out Merry Christmas to those we meet. We will be receiving and giving tokens of respect and love. We will be listening to Christmas music. We will be worshiping together in churches. We will gather around family tables. We will try to be true to the spirit of Christmas. Back of it all is God's love for us. What marks of love will we be manifesting to one another because He first loved us?

PARISH EDUCATION

THE TERM parish education has become familiar to us. It is often used. Its significance is vital. Its challenge is unavoidable. Its opportunity is constantly present. Its plans are formulated. Its procedures are interesting. Its results are profitable.

For one thing it gathers up all of the church into a unified activity that looks toward the steadying, strengthening, and substantiating of the church. From what we hear it seems the church needs to be steadied. Its people need to know what they believe and why, to be certain and contented in and with the church. As for strength, there is need for that, too. Not alone for strength in numbers of members, but also in conviction based on adequate, authoritative knowledge of the church and of what are the requirements and expected advancement of church members. In the community and in the world the church needs to be substantiated, to be made real, to be qualified to prove itself. Its long history helps toward this substantiation, but it cannot claim too much on the ground of its age. It must meet the demands of the hour. Its people must fit into the life of the day and demonstrate that their contribution to our age is worth while. If these things are to be realized, then the people of the church must have and use the opportunity provided by parish education. This means that the education is not confined to any age or group, but includes everybody. It means the Sunday school; but more. Its purpose is to offer facilities of education to each one in any way related to the parish.

To carry through such a plan of education there is to be a careful study of how educational means may be effectively employed by each organization and group of the parish. Besides this education is to be unified so that there will not be a lopsided result. It calls for the students of missions to study more than missions so as to be symmetrically educated as to the whole work of the whole church. It means that Sunday school pupils shall receive a broad, yet thorough, education in all that is involved in Christian life in the church and community. Parish education, as now promoted, deserves faithful use in every congregation. This faithful use will not be a spontaneous happening. It must be fostered, promoted, and seen through by the leaders of the parish. Necessarily the pastor is the leader of leaders. The church council must be the directing, co-operating factor. The responsible head of each group, or organization, in the parish must see to it that the educational plans are followed. How well a parish is educated is really the responsibility of its leaders.

The Young People

By Amos John Traver, D.D., Frederick, Md.

FAVORITE CHRISTMAS CAROLS

Luke 2: 13, 14

The singing of Christmas carols is a most appropriate observance of the birth of Jesus.

"Angels from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creation's story,
Now proclaim Messiah's birth."

These lines from a favorite Christmas hymn remind us that *the angels sang the first Christmas carol, massed in a heavenly choir.* If singing is an outlet for joy, certainly the joy of heaven and earth at the birth of Jesus would discover in singing its best expression. When we think of the radio and its uncounted listeners, sharing in the Christmas music, our imaginations are staggered and our hearts are thrilled at the volume of praise. If only every word sung this Christmas, came from loving and obedient hearts, the world would be well on the way to His acceptance. At least in our circle of singers, let there be the singing *of the heart* as well as *of the lips.*

"O Little Town of Bethlehem"

One of the latest written of the popular Christmas carols is by Bishop Phillips Brooks, prince of American pulpit orators. It was written in 1868 and first sung by the Sunday school of the church he was then serving in Philadelphia. Two years before he had been traveling in Palestine and a letter from Bethlehem told of the deep impression made upon his sensitive soul by that experience. Perhaps the carol began to form itself in his thinking then.

The author was a bachelor but very fond of children. This is not the only children's hymn he wrote. His brother's children were special favorites of his and there were always dolls and other toys in his rectory for their entertainment. In writing back to Philadelphia after he was called to Boston he made special mention of the children he had left in the Sunday school and sent word to them that they were even more upon his mind than their parents. In his own home as a child he had memorized hymns as a part of the family devotions and we are told that the family always knew when Phillips awoke each morning because he always began his day with a lusty song. The late Dr. Hunton, whose little volume, "Favorite Hymns," is one of the best aids to hymn study, says this hymn is both *"a tribute and a prayer."* Let it be so with us as we sing it.

"It Came Upon the Midnight Clear"

It is an interesting side-light on denominational differences that men of so many beliefs have been able to express *so universal a faith* that their hymns can be sung in all the Christian groups. The author of this hymn was a Unitarian minister, Edwin Hamilton Searles. Another of his hymns is "Calm on the Listening Ear." Both can be sung without reservation by Lutherans. How one who questioned the true deity of Jesus Christ could express so beautifully our own faith is a miracle of grace. The date of the hymn is 1860.

"Hark, the Herald Angels Sing"

If we removed the hymns of the Wesleys from our hymn books we would miss them tremendously. Thirty-five are included in our Common Service Book, some by John, but over half by his brother Charles, the author of this hymn. Is ever a carol service held in England or America that does not include this hymn?

Charles Wesley wrote it first in 1735 and revised it in 1743 for publication. He was fortunate in having the hymn set to the beautiful music by Mendelssohn. Perhaps the tune has done as much as the words to popularize it. There is nothing light and frothy about the doctrine of the hymn. One wonders how many who join in this carol actually subscribe to its truth. Much of the creed of Christendom is to be found in its many verses. There is also *a warmth of feeling, an overflowing thankfulness* that express praise in the hearts of all Christian people at the thought of Christmas.

"Good News From Heaven the Angels Bring"

One cannot sing these carols without knowing that the angels shared in the Christmas praise. Almost every carol introduces the angel choir at some place. This hymn was written by our own Martin Luther, especially for his little five-year-old son Hans. It is dated 1535. Dr. John W. Horine in his helpful little volume, "Sacred Song," says, "By his orders the first seven verses were sung by a man dressed as an angel, whom the children greeted with the eighth and the following verses." It originally had fifteen verses.

This hymn is characteristic of Luther. We might question whether it was adapted to the five-year-old mind, but for his day it was exceedingly simple in thought. He had a talent for expressing *great truths in simple verse* and found in the writing of hymns a very successful method for spreading his doctrine. Up to this time of the Reformation, singing in the services had been done by choirs or solo voices. Now *every* Christian is given an opportunity to unite in the hymns. If those who remain silent while hymns are sung in our churches realized at what price the opportunity to share in the services was purchased, perhaps they would join in the singing.

"Away in a Manger"

This is a beautiful Christmas lullaby. Dr. Hunton wrote, "It is so simple, so evangelical and so beautiful that even if the critics cannot agree on its authorship, we certainly are unanimous as to its use." It has been attributed to Luther, but it is doubtful whether it is his. If it is, it marks the genius of the man for simplicity of expression. He loved children and wanted them to share in Christian worship. His interest in children marks him among the great reformers, most of whom were too ponderous in thought and expression to be able to write for children. We do not go far wrong in thinking of this as *Luther's* Cradle Hymn. At least it expresses Luther's thought, Luther's interest in children, Luther's simplicity, Luther's fidelity to the Bible story, and Luther's gift at hymn-writing.

"While Shepherds Watched Their Flocks"

This hymn is by Nahum Tate and, we are told, was one of the contributing factors in his being named poet laureate of England by King William III. It was written in the day when hymns of "human composition" were received coldly by the good churchmen of the English Church. In 1696 Tate assisted in the preparation of a "New Version of the Psalms" which relieved somewhat the dead monotony of the "Old Version of the Psalms" then in general use. It was not thought safe to wander far from the psalms in finding material for public song in the service of the church. In 1700 Tate took another advance step and contributed to a supplementary hymnal with sixteen original hymns included. This Christmas carol was one of the sixteen. Even this does not get far away from Biblical language and could be called a metrical version of Bible material.

Dr. Augustine Smith in his "Lyric Religion" reports some of the criticisms the New Version and its Supplement received. To quote, "The complaint ran: David speaks so plain that we cannot mistake his meaning, but as for Mr. Tate and Mr. Brady (Tate's collaborator in preparing the New Version) they have taken away our Lord and we know not where they have laid Him." On the other hand Thomas Jefferson was so pleased with their work that he recommended it to a young friend saying that he knew "nothing more moral, more sublime and more worthy of your perusing." Considering its present popularity it is hard to realize that there was ever a day when such an evangelical hymn could find criticism among Christian people.

One page is far too small to contain all one's *Favorite Christmas Carols.* The three great events in the life of Jesus, His birth, His crucifixion and His resurrection vie with each other as inspiration for our hymn writers. But no group of hymns has ever quite equaled the Christmas carols in the breadth of their appeal.

* * * *

To Leaders: Topic date, December 20. As in last week's suggestions, this page has been prepared for a Hymn Program. The material offered can be used as introductory to the singing of the carols. Some carols should be sung as quartets or solos or otherwise varied. Reference is made to several volumes of hymns which will help leaders in securing material.

A GREAT MULTITUDE OF PEOPLE

Dr. D. Burt Smith Writes Impressions of Preaching Mission's Mass Meeting in Philadelphia, Pa.

A GREAT CROWD—20,000 they say—came eagerly to the big city-owned Convention Hall in Philadelphia, Sunday afternoon, November 29, to worship God under competent Christian leadership. For weeks the National Preaching Mission had been talked about and everybody wanted to hear Dr. E. Stanley Jones. The weather was ideal. Nothing interfered with the magnetism of the meeting. So they were there—from all denominations—a vast assembly of Christians. The great hall had an illuminated cross—believers in Christ were expected and they came. Nothing had been overlooked—to quartets of trumpeters, the famous Westminster Choir directed by John Finley Williamson, many hostesses, 400 ushers, a printed program for each person, Millet's famous picture, "The Angelus," in living pose.

These were church people in a convention hall. An atmosphere of worship in this place must be created; the spirit of worship in the people must be brought about for a stirring spiritual address was to be received. The high purpose of the mission was "to strengthen the foundations of Christian faith in America." The Philadelphia Christians present must be prepared to do their part. It was a challenging opportunity. A climax of persuasion, conviction, and decision must be reached. The carefully planned program was to accomplish this.

A half-hour of music by the Salvation Army Band, outside of the hall, greeted the gathering people. At two o'clock the "Preliminary Song and Worship Service" began. A leader "got the people to sing," "All Hail the Power of Jesus' Name," "Stand Up, Stand Up for Jesus," "He Careth for You," and "I Need Thee Every Hour." The presiding officer gripped the attention of all with a strong, concise, comprehensive statement of the purpose of the mission. Philadelphia's Mayor Wilson, greeted with applause, said, "The greatest need in our country is a revival of religion." The people, at least some of them, broke into applause if they were amused or if they approved something. But this was a hall; maybe this is done in some churches during worship? Each outburst of applause apparently rarefied the worshipful atmosphere for some, all but devitalized it for others, but to the majority, who seemed surcharged with zeal, it was what they liked. But, "things like that you know must be" when persons of different religious background, training and practice worship together. The reverent singing of "Beautiful Saviour" and "Praise Ye the Lord," by the Westminster Choir, tended toward a worshipful spirit. But the round of hand-clapping that followed semed discordant and out of place. Episcopal Bishop Taitt prayed—a truly great prayer. The "Living Angelus" was shown as a surprise feature. With united voice Psalm 23 was "read." At three-fifty the speaker was introduced. Together with his challenging opportunity he faced a hard task. The long period of preliminaries had started restlessness. The speaker's reputation and his being new to his hearers were a help. As a whole the people were with him.

Dr. Jones' Great Discourse

The address was masterful. Its theme was the Kingdom of God on earth. Its appeal to America was to go Christian, not Communistic or Fascistic. Its conclusion was an invitation to personal commitment to the Kingdom of God.

A mass meeting of Protestant Christians for a deliberately chosen purpose is a bit extraordinary; we are not used to it. So we try to evaluate it as honestly as we can.

Such meetings are not normal; they are unnatural for us. The novelty tends to militate against constructive co-operation. Probably more such meetings are needed so that all of us may get more of the good they offer.

Seeing the unconventional freedom of the worship, we wonder if we, in some of our churches, are tied down too tight, if we may be in ruts in worship practice.

We wonder if any methods of any group should be given to any general assembly of Christians. Our divergent attitudes are apt to come more from the way we do things than from the interpretations of the Gospel by preachers we hear.

We wonder if the individual is reached effectively and lastingly in a great assembly. How different is he when he returns to his home and work. What has he profited personally from the great meeting?

But of some things there seems to be no doubt. It does the Christian good to see at times how many of us there are, and to feel the possible power of a united Christianity. If he is at all attentive and purposefully responsive, he will feel the urge to do his share, to take up the challenge to measure up to making the Kingdom of God an effectual reality here and now. A Gospel message from a Christian stranger's voice provokes him to deeper thought. On the whole, the sincere Christian is helped by a mass meeting of Christians; he expects to be helped, and is not disappointed.

The general effect on the public is worth while. Front page recognition by metropolitan newspapers makes a favorable impression on the public. To show the community the united front of Christianity proves that it must be reckoned with, that it is a potent factor for community stability and solidarity.

COMMENDED TO THE CHURCHES

(*Continued from page 7*)

was content to struggle along in poverty because poverty was the price exacted for molding public opinion and setting high ideals. No good newspaper man would think of "selling out" to shady interests.

But in these days of great chains and combinations, of extensive advertising and big names, newspaper publishing is big business. It has almost of necessity fallen into the class of money making, and that means that it is not the molder of public opinion as before, but rather the reporter of what people will most readily buy.

The church paper is left singularly alone in this field of truth and conviction. Its publication is as yet on the level of the preaching of the Word in that respect. It is not designed merely to please—not printed primarily to sell; but it must provide what is best for the readers. It must stand by its purpose. The very fact that some do not like THE LUTHERAN may be evidence of the very quality within it which entitles it to live as a church paper. To refuse to subscribe for or read THE LUTHERAN because it is not liked in its entirety would force it into a corner with the same ungodly pressure that robbed secular journals of their original purpose of presenting convictions and molding ideals.

A Means of Unity

We mentioned above that the church paper is able to give its readers the viewpoint of the church as a unit as no other agency can. This is really a powerful reason why all churchmen everywhere should read THE LUTHERAN. It is a wholesome influence in sustaining the vital consciousness that after all the church is one church.

Our organizations become in many instances independent units in themselves. To some people the sum and substance of religious activity and life is within the limitations of the church school. To others the Luther League is the complete responsibility. Still others find their entire interest taken up with the Ladies' Society or the Men's Brotherhood. Occasionally certain members emphasize the work of some particular cause to the exclusion of other related causes. The worshipers of our churches, and often the members of societies within the church, look upon benevolence apportionment as a tax assessed by a hostile rival organization called a synod which for some unknown reason exercises mysterious mastery and autocratic dictatorial powers over the whole set-up. This is far from unity. It is a result of a too narrow vision.

Every pastor confronts the problem of real unity in his own congregation. Organizations are too often sharply divided and quite independent of each other. For the cure of this division within ourselves we need some general agency from outside the local congregation, even from outside the general boards and committees of the church, to give us the distant view of the entire program as a unit with emphasis in proportion to the real importance of the several related causes. The church paper is ideally situated to do this.

We preachers need some assistance that we may keep clearly in mind that we are not merely servants of a local congregation, but servants of the Word. We need to be told again and again that we have been ordained by the whole church, and that there is no way we can honestly escape the duty and privilege of contending for all the causes of Christ in our fields. We are under obligation to the world-wide conception and program of the whole church. The church paper brings us this important reminder.

To further strengthen this contention about the local and narrow view you are asked to examine the average Sunday bulletin of the average congregation, remembering that this bulletin is the only bit of Lutheran journalism to be received by most Lutherans. Most of the space is given to entirely local affairs. The sheet may be elaborately printed, it may be fearfully and wonderfully made, and it may be widely distributed in the congregation, but it still does little but give a narrow and ofttimes an independent view of church matters. We read within it the names of those who placed flowers in the altar vases last Sunday and who will do so next Sunday; of the proposed Luther League wiener roast; of the Ladies' Society and the strip of new carpet in the hallway; the number of cans of fruit donated for the orphanage. Then there may be a list of ministerial acts just to show the "contributors" that the pastor is earning his salary, and a number of other items of local interest.

An Indispensable Aid

Necessary as are some of these things—heaven forbid that the minds of our people be permitted to become permanently stupefied by such limitations on church journalism. Open wide the gates and let THE LUTHERAN in. Even there the "Boy Scouts" of the church have their columns, and we trust they will have their reward in due season, but THE LUTHERAN stands, in spite of its failings, an indispensable aid to unity and order in the church.

Personally, I have an increasing conviction on this matter of the unity of the Lutheran Church being a reality in the mind of every Lutheran. Too frequently representatives of institutions, boards, and committees so zealously stress their particular work as to confuse the people on its relative importance, and often a certain cause is spoken of as if it were the one essential to spiritual life in the church. Such tactics may be productive of immediate financial reward, but this stressing of single causes, unrelated to the other great works of the Kingdom and the whole structure of faith, not only fosters a narrow and limited view of the church, but what is worse, it leads to inability to see in the broader sense.

There ought to be, and for the sake of the church there must be, some agency proceeding from the standpoint of correlation of causes in the unified program of the church. This the church paper seeks to do. It has the distant view, it has the unbiased, unprejudiced judgment as to the relative importance of the great causes. We ought to be rising up to demand more light from this distant source, instead of permitting it to be shut off by indifference and neglect.

We in the Synod of Ohio might appeal to the pride of our people. The record is an unexplainable shame and disgrace. We have 275 congregations in the synod and there are between 1,400 and 1,500 subscriptions to THE LUTHERAN among us. That means an average of approximately five to a congregation. Think of it, five to a congregation!

Can it be that THE LUTHERAN is so repulsive to our people? We cannot believe that. Is it because the paper is absolutely worthless? Surely that is not the case. Are our people already oversupplied with Lutheran literature of a general nature? No, that isn't it. Is it because we Lutherans just don't take to such reading? Or is it the same reason that lies at the base of all ignorance—just that we don't take the trouble to inform ourselves, and that we are too easily satisfied with the local viewpoint? Is it because there is a deficit in our treasuries? Or is it not more that there is a vacuum in our heads and hearts? Is it because there are no worth while issues before our church, or perhaps because our people no longer respond to vision?

Whatever is the answer there must be something out of joint somewhere. It is in point to remark that the most apparent failing of THE LUTHERAN is its circulation. Let us bear in mind that this is something which we ourselves can readily remedy if we will. Just what method is to be used depends on which one we each choose or our circumstances warrant. The chief thing is to believe in the cause to the extent of its importance and then to get at the task. Let's pull for it! When we get that five to a parish up to fifty, we shall have begun to get under way at last. Let's pull THE LUTHERAN out of its corner and trust it to pull us out of a hole.

PRESIDENT'S NATIONAL CHRISTMAS TREE CEREMONIES ON C. B. S.

Thursday, December 24

PRESIDENT ROOSEVELT will light the Twelfth Annual National Community Christmas Tree and extend his Christmas greetings to the nation during a ceremony in Lafayette Park across from the White House in Washington, D. C., Thursday, December 24, which will be broadcast over the Columbia Broadcasting System from 5.00 to 5.30 P. M., Eastern Standard Time.

This National Community Christmas Tree lighting by the President is both symbolic and representative of similar ceremonies throughout the country and many communities plan their Christmas Eve celebration to coincide with it. Commissioner Melvin C. Hazen, president of the Board of the District of Columbia government, will introduce the President. Oscar F. Blackwelder, D.D., pastor of the Church of the Reformation in Washington, D. C., will deliver the invocation. Then greetings from the people of Washington to the President and Mrs. Roosevelt will be presented by Girl and Boy Scouts.

During the lighting of the tree President Roosevelt will extend Christmas greetings to the nation. Christmas carols will be sung by the University of Maryland Glee Club, under the direction of Harlan Randall. The Marine Band, with Captain Taylor Branson conducting, will supply more traditional Christmas music.

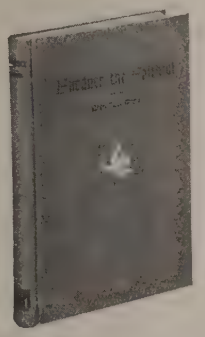
The first National Community Christmas Tree was lighted by President Coolidge in 1925 and was located in Sherman Square, where it remained until 1934. In accordance with landscape changes in the nation's capital it was then removed to Lafayette Park where two similar Norway spruce trees flank the Jackson statue. The tree chosen for this year's celebration is on the east side of the statue.

Christmas Suggestions

The Story of the Man Who Started the Present-Day Deaconess Movement

Fliedner the Faithful

By ABDEL ROSS WENTZ



"This little book tells, in a fascinatingly interesting and most readable way, the story of the founder of the first Protestant motherhouse for deaconesses. It is the story of a Lutheran pastor whose heart overflowed with faith and love and hope and courage; of a man who by sheer faith and will power and hard work accomplished the unbelievable; of a personality whose influence changed lives, not only in Germany, his native land, but also in Holland, England, Palestine, Egypt, and America. The results of his labors are still being felt today, and his spirit is even now a vital force in the life of the Christian Church. No Christian—certainly no Lutheran Christian—ought to be in ignorance of the life and work of Theodore Fliedner. This little book, so appealingly written and so attractively printed, will make it possible for anyone to acquaint himself with Fliedner's life in a very few hours. It is most heartily and highly recommended, especially to pastors, leaders of church missionary societies, Sunday school teachers, and all others who are actively engaged in carrying on the work of the church."—*The Parish School.*

Cloth. 50 cents.

A New Christmas Service for the Sunday School

PEACE ON EARTH

By CAROLENA NOLDE STONER

A service for the Sunday school, consisting of hymns, prayers, and a pageant in three parts—"Glory to God in the Highest," "Peace on Earth," "Good Will toward Men." Each part of the pageant includes recitations and singing. The whole service emphasizes PEACE. In the Supplement there are suggestions for the worship of the children so that their part in the service will be in accord with the truly spiritual and churchly atmosphere of the whole program.

Price, 8 cents each; 60 cents a dozen; $4.00 a hundred.

THE UNITED LUTHERAN PUBLICATION HOUSE
1228-1234 Spruce St., Philadelphia, Pa.

TEXAS TIDINGS

By the Rev. James F. Vorkoper

SEVERAL of our pastors have started parish papers in their congregations. Among them are some rural pastors who have found the need of a parish paper, even though the average of attendance is much higher than is usually found in city congregations. Energetic pastors are finding that the printed page has a power to inform, teach and remind that announcements and other exhortations from the pulpit do not have. In fact, we believe that in many cases the congregational paper is more effective than announcements, and, if at all possible, every announcement should be on a bulletin of some sort. This leaves The Service free for worship, as it should be. Liturgically speaking, it might be difficult to decide in the case of some announcements we have heard, whether they were sacrificial or sacramental! As for devotional qualities, they were detrimental! All power to the pastor who has the energy to keep an informative parish paper or bulletin circulating among his members and prospects. The parish paper is a wonderful medium for informing our people, about the whole program of the whole church, plus some very timely information explaining the duty and privilege of meeting the United Lutheran Church in America budget.

An informal gathering of the neighboring pastors met in the parish hall of Old Trinity Church, Victoria, to extend a welcome to Texas for the *Rev. Mr. and Mrs. John M. Schedler,* who succeeded the Rev. M. A. Ritzen and family, now at Tabitha Home, Nebr. We hope that the Schedlers will not dislike our severe winters!

Church Organized by Layman

Quietly, but historically, *St. Mark's Church, Cuero,* the Rev. J. W. Kern pastor, celebrated her fiftieth anniversary of organization. The Rev. F. W. Kern of Austin, president of the Texas Synod, was the guest speaker at the evening service.

St. Mark's was founded by a layman, Mr. G. L. Koch. In 1880 he started to gather the Lutherans living in and around Cuero. Neighboring pastors helped with the services. In 1886, when the Texas Synod met in Yorktown, Mr. Koch made a plea for a regular pastor for Cuero. In July, 1886, Pastor G. Stricker of Meyersville organized St. Mark's. In January, 1887, a Sunday school was organized. About this time the pastor's salary was raised to $250 a year! In May, 1889, the cornerstone was laid for the first church building, which was dedicated in August of that same year. In 1890 the congregation became self-supporting. In 1911 the church building was enlarged and improved. During the fifty years two parsonages have been erected. St. Mark's is looking forward to building a new parish hall. On Reformation Sunday a large group of new members were added to the congregation.

On October 13 the Women's Missionary Society of Cuero celebrated its fifteenth anniversary. The Ladies' Aid Society has been organized since 1889 and has done much work in the upbuilding of the congregation.

The following pastors have served St. Mark's as regularly called ministers of the congregation: Pastors C. Buttermann, Cornelius Zeismer, J. Hurtzig, R. Schubert, W. Utesch, A. A. Hahn, F. F. Eberhardt, and J. W. Kern, the present pastor, since 1930. St. Mark's is the second largest congregation in the Texas Synod and is well organized and active in all branches of church work.

Pastor Kern tells us of recent fame that came to his Sunday school. None other than C. M. Jacobs joined the nursery class! He is reported to be a very promising child! We have not heard when he will take up residence at Mt. Airy Seminary.

Cuero recently gained the attention of thousands with its annual "Turkey Trot." Thousands of the holiday feast birds are driven through the streets of the city in a large parade. This is the time of the opening of the turkey market. This year, because of the low price of turkeys, the raisers "struck" and refused to market a single bird, so the committee in charge of the annual festival rented the fowls from the farmers and ranchers. It is understood that comparatively few turkeys have been sold. In the Cuero-Gonzales section of Texas about sixty per cent of the nation's output are raised.

Seeing that we are still interested in Cuero it might be well to mention here that the Lutheran Hospital in Cuero has taken on a new spirit under the recently appointed superintendent, Miss Riley. More room is needed for patients and nurses. This is happy news after a number of "lean" years.

Inez will soon be reporting a new Lutheran church if the building fund continues to increase, the Rev. Carl J. Diethloff tells us. We hope that it will soon become a reality because it is badly needed. Any mission-minded friends can help this little mission tremendously by a gift. The building will cost approximately $2,000.

St. Luke's, San Antonio, recently rejoiced in the addition of ten new members, one of whom was a blind lady, confirmed in the Lutheran faith by Pastor Vorkoper. One of the largest communions in the history of the mission took place November 8. St. Luke's has had a reputation for paying her apportionment in full nearly every year. It was paid in excess on October 1. Some of the other missions of the synod have met, or will meet by December 1, their apportionment. And this, in spite of the fact that some of our Texas missions have a very large per capita debt on their property. St. Luke's boasts (or mourns, more correctly) a $100 per capita debt, for each confirmed member!

NOVA SCOTIA NEWS

By the Rev. Douglas A. Conrad

WINTER SENT its first icy blasts over Nova Scotia November 18, sending the thermometer from ten degrees above zero to zero. A light snowfall in Bridgewater made it seem still more like winter. That type of weather was exceedingly unwelcome, because until that time we had been having mild, warm days. Although rising temperatures are forecast, we are beginning to realize that winter is really here, and that snow and cold weather will likely be with us for some months. Although we are not particularly fond of it, we will have to grin and bear it.

It seems that this fall many congregations have been thinking about beautifying their altars and chancels. In a recent news letter we told about the consecration of altar furnishings at St. Matthew's Church, Rose Bay. This time we will record what was done in two other churches. At the regular service in *Grace Church, First South,* Sunday afternoon, November 1, a beautiful memorial, consisting of a complete set of altar furnishings, was consecrated by the pastor, the Rev. George Innes. The memorial consisted of an altar retable with throne, an alms bason bracket, a pair of solid brass candlesticks, a pair of brass vases, a pair of brass offering plates, and a brass altar desk bearing a Common Service Book in red Turkey morocco. Each of the brass pieces is suitably engraved, and there is also a small brass plaque bearing the following inscription: "To the Glory of God and in loving memory of Alfred D. Mosher, 1860-1935; and his wife, Armenia S. Mosher, 1868-1925. These altar pieces were presented by their sons, Allan, Paul, Ivan and Fred on All Saints' Day, A. D. 1936."

In the *Church of the Redeemer at Conquerall Bank* on Sunday evening, November 8, at a special service conducted by the pastor, the Rev. Douglas A. Conrad, a brass altar cross was dedicated to the memory of the late Eva L. Sarty of Pleasantville, who passed away last winter. The cross, suitably engraved, was a gift of relatives and of the Women's Missionary Society, of which Miss Sarty was a faithful and devoted member. The Rev. C. H. Whitteker, president of synod, officiated at the service, and preached an appropriate sermon on "The Glory of the Cross." The service was attended by a capacity congregation.

The Women's Missionary Society of Redeemer Church, Conquerall Bank, held their annual Thank Offering Service November 13. The speaker on that occasion was the secretary of synod, the Rev. V. J. Monk, who gave an excellent talk on "The Service of Jesus Christ."

The forty-ninth anniversary of *St. Matthew's Church of the Rose Bay Parish* was observed the last Sunday of October, with two special services. At the afternoon service the Rev. E. E. Zieber of the Church of the Resurrection, Halifax, was the guest preacher, and in the evening, the Rev. George Innes of Lunenburg occupied the pulpit.

The annual convention of the Southern Conference of the synod was held in the *Church of the Resurrection, Halifax,* October 29. Although the weather man did not treat us very well that day, sending down heavy showers throughout the whole day, there was a good attendance of pastors and delegates. Four five-minute papers were presented, and after each paper ten minutes was allowed for discussion. The papers were as follow: "What the Church Owes Its Young People," by the Rev. V. J. Monk; "Why Conference Is Worth While," by the Rev. R. A. Rasmussen; "Does the Church

Need Another Reformation?" by the Rev. E. V. Nonamaker; "Why Lutheran Union With Other Denominations Is Impractical," by the Rev. George Innes. At the Vesper Service the liturgy was in charge of the Rev. Douglas A. Conrad of Bridgewater, and the sermon was delivered by the Rev. George Shirey of Mahone Bay. An excellent musical program, under the direction of Pastor Zieber was presented before and during the Vesper Service. The officers were re-elected for another year as follows: President, the Rev. H. N. Lossing of Rose Bay; secretary, Mr. Martin Wentzell of Riverport.

The regular meeting of the *Pastoral Association* of the Nova Scotia Synod was held at the home of the Rev. V. J. Monk of Midville, November 2. An interesting account of the happenings at the convention of the United Lutheran Church in America at Columbus was given by Pastor Nonamaker, who was the Nova Scotia delegate to that convention.

An inspirational *Sunday School Rally* was held in St. Paul's Church, Bridgewater, on the evening of November 2. The service was conducted by the presidents of the two conferences, the Rev. Douglas A. Conrad and the Rev. H. N. Lossing. The address was delivered by the Rev. W. D. Machum of Kentville, formerly president of the Maritime Council of Religious Education. Pastor Machum was introduced by the president of synod.

The Mission Committee of the Synod met with the Rev. Carl Ibhe at Kentville November 4, and discussed the work he is doing in the Annapolis Valley and other places. The work is progressing favorably, but no organization can be started at present because of the long distances that separate the people. On the evening of that day an English service was held at New Canaan at which time the president of synod, the Rev. C. H. Whitteker, preached the sermon. Pastor Ibhe is working among the Danes and Germans of the Annapolis Valley, Northern Nova Scotia, and Southern New Brunswick.

Christmas

We will soon celebrate that glorious time when many years ago angels appeared to the shepherds and sang, "Glory to God in the Highest, and on earth, peace, goodwill toward men," for "Unto us is born this day in the city of David, a Saviour, which is Christ the Lord." What does that day mean to us?

Too often, Christmas is just a time when people get together for a good time. To others the exchange of gifts is all that matters, and many wonder whether the gift they received is as expensive as the one they gave. Many work so hard buying presents and preparing for the meals of that day that they are too tired to think of what Christmas really means. We have gotten to the point when the commercial element takes the main place in the celebration of that holy day. Children look forward to it for many weeks with great excitement. They are wondering what "Santa Claus" is going to bring them, if they are good boys and girls. Has not an over-emphasis been placed upon these things, and the real meaning of Christmas been pushed into the background?

We realize that Christmas is a time of happiness, when people should get together and rejoice. Gifts have a place, if they are not carried to excess. But in our work in these worldly things let us not forget Him, Whose birthday should be celebrated on that day. He came to earth as a little babe, and had as His cradle a manger. He, the Son of God, came to earth as the gift of His heavenly Father, to show sinful man the way of salvation. Because of that He should occupy the prominent place in the celebrations of that day. Let us, therefore, be sure to attend the services that will be held in our churches on that day, and truly worship the new-born King. Much money will be spent upon gifts for friends, but how much will we put aside to give to Him, Who is our Saviour? If we really love Him, we will not forget Him, when the dawn heralds the day of His birth. Then shall we go to Bethlehem, and view Him, of Whom we sing:

"Come hither, ye faithful, triumphantly sing;
Come see in the manger the angels' dread King.
To Bethlehem hasten, with joyful accord;
O come ye, come hither, to worship the Lord."

SOUTHERN ILLINOIS NEWS

By the Rev. Paul T. Hersch

First Lutheran Church, Cape Girardeau, Mo., the Rev. Roland G. Reichmann pastor, is the youngest congregation of the group, a three-year-old mission. They were host to the seventeenth annual convention of the Southern Conference of the Synod of Illinois on November 9 and 10. The opening Communion Service was in charge of the pastor, the message being delivered by the Rev. George Beiswanger, president of the conference. Secretary Roy D. Zumstein assisted in the administration of the Sacrament.

At the opening session, the president and secretary were re-elected and the Rev. S. A. Hamrick was elected treasurer. The reports of the home mission pastors, of whom there are five, the favorable action on the proposal to extend time of synod to open on Monday evening rather than Tuesday as has been the custom, were items of special interest.

At the evening service, the Rev. Paul T. Hersch was liturgist, the message being spoken from the lips of Dr. Roy G. Catlin, president of the Illinois Synod. Tuesday's Matin Service was in charge of the Rev. F. F. Mueller, Ph.D., and the sermon was preached by H. L. McGill, D.D.

A paper, "Enlisting Our Church Councils," was presented by the Rev. William Boatman. The call for copies of this paper was answered by the president of synod, who assured the conference that in the near future a copy would be placed in the hands of every pastor in the synod. A second paper, "A Southern Conference Boys' Camp," was presented by the writer, with a general discussion ensuing. The president of conference appointed a committee of Pastors Hersch, Grimes and Uber to gather information and make a full report to conference of the feasibility of such a plan at the time of the Pre-Lenten Retreat. The report of the delegates to the convention of the United Lutheran Church in America in Columbus was considered of primary importance.

The general committee on the Reformation Festival was empowered to arrange for another such service in the coming year. The invitation of Mt. Moriah Church at Anna was accepted for the Pre-Lenten Retreat, and the invitation to hold the next meeting of conference at Redeemer Church, Centralia, was likewise accepted.

Congregations

St. Mark's Church, St. Louis, Mo., Dr. Fred F. Mueller pastor, is extending its influence and enlarging its program of service by calling Mr. Marlin C. Bottiger of Gettysburg Seminary as assistant pastor. Mr. Bottiger has had two years of work at Gettysburg and is now spending one year in practical training in St. Mark's. He will return to the seminary in September, 1937, for his final year of theological training. In some respects this clinical work is comparable to that of interneship of physicians. It not only provides experience for the student, but the work is also of much value to the church. St. Mark's is now making extensive plans for the celebration of its seventieth anniversary in May, 1937. It is the oldest English Lutheran Church in St. Louis and is the congregation which was served for forty-six years by the late Dr. Mosheim Rhodes.

St. Paul's, Metropolis, Ill., the Rev. George Beiswanger pastor, is rejoicing in the dedication of a modern parsonage. Considerable damage was done to the old parsonage by fire December 26, 1935. After a second fire in the same locality on January 21, 1936, it was decided to build anew. Dedicatory services were held Sunday morning, December 8, with Dr. Roy G. Catlin, president of the Illinois Synod, in charge of the service and as preacher. The new building is a two-story structure which was erected at a cost of $6,000. It is planned for the present to reserve three rooms for church school purposes as that department of the work of the congregation is crowded to overflowing.

Unity Church, St. Louis, Mo., the Rev. S. A. Hamrick pastor, "has moved from a dead-end street on to a boulevard," and from a glorified portable chapel into a permanent brick structure. The new church home of the congregation was secured from a Methodist-Episcopal congregation and is valued at $23,750. A group of services marked the dedication of the house of worship. Unity is one of the mission churches of the synod and has been enjoying a steady growth throughout its history. Through this move it is now given a greater opportunity to do the work of Christ.

Salem Church, Jonesboro, has been showing progress since the advent of its new pastor, the *Rev. C. S. Powell.* In the eight months since he has been on the field the congregation has made a number of material changes in its equipment. A new set of Common Service Books has been secured. A new altar, complete with cross and candelabra, was dedicated November 1. The Luther League purchased a full set of altar cloths. The total cost of these improvements was about $400.

BUCKEYE BULLETINS

By the Rev. W. Refus Rings

HAVE YOU ever attended a "crow" dinner? When the fourteenth biennial Crow Banquet was announced some weeks prior to the election in North Baltimore we wondered what it was all about. On Thursday evening, November 12, we found out as we listened to the Democrats "crow" about their recent victory while they enjoyed a sumptuous chicken dinner and a novel program prepared for them at the expense of the defeated Republicans. For twenty-eight years it has been a custom for those who were sometimes bitter enemies prior to the election to bury the hatchet and forget their animosities at the "crow" banquet. We were an invited guest and it is reported that our presence had a very good effect upon the quality of jokes that were told by the speakers of the evening. Personally we enjoyed the entire program and we could not help but feel that it was a custom that could well be emulated in many communities. We might also say that we have a standing invitation to attend the next "crow" banquet two years hence, if we are still in the vicinity.

We have just returned this evening from attending the sessions of the sixteenth annual convention of the *Western Conference of the Synod of Ohio,* which was held in St. Mark's Church, Fremont, Ohio, the Rev. Frederick M. Otto pastor. Although Pastor Otto has been located in Fremont but four months, everything was properly arranged and the delegates were royally entertained. Sessions began Monday afternoon, November 16, with the Communion Service, conducted by the Rev. George F. Weissling, secretary, formerly pastor at St. Mark's and now pastor of First Lutheran Church, Wapakoneta. The sermon was preached by President E. E. Snyder, D.D., of Van Wert. Practically all the clerical members were present except those who were ill, unavoidably detained, or those who according to certain rumors took advantage of the pheasant hunting season which opened at noon of the same day. Only about a third of the parishes were represented by lay delegates, but we were happy to hear someone remark, "Have you noticed the number of young men who are present as lay delegates?"

Inspirational and Practical Topics

The program deviated considerably from the routine business discussions of other years and presented topics of a more inspirational and practical nature. Dr. Alvin E. Bell, pastor of Glenwood Church, Toledo, addressed the conference on the subject of Evangelism and the Rev. Paul Clouser, pastor of First Church, Carey, spoke on "Christian Education." An interesting paper dealing with the problems in "The Christian Family" was read by the Rev. Wilbur Harmony, pastor of Trinity Church, Findlay. At six o'clock the ladies of the church served dinner and the guests were addressed by Joseph Sittler, D.D., president of synod, and by the Hon. Judge Arthur W. Overmyer, who was recently re-elected to the Appellate Court of the Sixth Ohio District. At eight o'clock a group of young people from St. Mark's Church presented a miracle play entitled "The Saviour at the Gate." This play has just recently been translated from the German by the Rev. John Rilling, pastor of Trinity Church, Versailles, and this was its first presentation in America.

While the "crowing" could not be so very loud, some crowing could be done when Mr. Erle Greiner, synodical treasurer, speaking on the subject, "Storing for God," announced that there had been an increase of eight per cent on the amount of apportionment paid above that of the last year at the time of conference meeting. He felt hopeful that the percentage would show a still larger gain by the end of the year. The Rev. Joseph Frease, synodical secretary and director of Religious Education and Young People's Work, announced the success of the Parish Workers' Institutes held within the synod last year and that four such institutes will be held January 24, 1937, on Western Conference territory in the cities of Toledo, Defiance, Tiffin and Lima.

Dr. Herold's Challenge

One of the most interesting features of the program was a series of discussions on various articles of the synodical constitution which is in the process of revision. Among those who took leading parts in these discussions were the Rev. John Berger of Lima, the Rev. S. K. Strauss of Holgate, the Rev. H. H. Creager of Toledo, the Rev. J. A. Schofer of Hicksville, and President Joseph Sittler. While no definite recommendations for revision were adopted, those present had a much better understanding of the meaning and intent of the constitution when the discussions were ended. The great challenge of the conference seemed to be found in the statement of J. S. Herold, D.D., synodical missionary superintendent, that there are no United Lutheran churches in twenty-two county seats and absolutely no Lutheran church of any kind in ten counties of Ohio. The Rev. Dwight L. Miley of Stoney Ridge presented such an eloquent appeal for the support of THE LUTHERAN that a condensed version of his paper was ordered printed in the forthcoming synodical bulletin. Many of our fellow-pastors were of the opinion that the program was one of the best presented in recent years. Tuesday morning devotions were conducted by the Rev. Paul Weihl of Ohio City with the Rev. Karl Schofer of Oak Harbor preaching the sermon.

The Rev. C. S. Hayner, formerly pastor of St. Mark's at Ada, will soon begin his work as pastor of a large rural independent congregation near Zelienople, Pa., and the Rev. L. G. Deily, for many years pastor of Trinity Church, Toledo, has resigned and will move to his former home at Allentown, Pa. With the exception of these two vacancies, all the parishes within the conference have regular pastors. When we asked the president of synod for some news items along these lines, he stated that everything was running along so satisfactorily that there wasn't much out of the ordinary to report.

It was our privilege to attend several of the sessions of the convention of the United Lutheran Church at Columbus and while there to greet seven classmates out of a seminary class of thirteen who were delegates to the convention. It was the first reunion for some of us since we left Gettysburg in the spring of 1926. We were proud that our classmates had so quickly found places of usefulness in the church at large. In line with our official duties as synodical publicity chairman, we assisted at the convention press table and also attended the "Publicity Breakfast" at which Dr. W. H. Greever presided.

The second oldest congregation in the Western Conference located at *Arcadia, Ohio,* midway between Findlay and Fostoria, recently celebrated its ninetieth anniversary. Dr. Joseph Sittler spoke at the morning service and Dr. R. E. Tulloss, president of Wittenberg College, at the evening service. The writer is the present pastor. On November 19 the Ladies' Aid Societies of Trinity Church at Arcadia and of Grace Church at Bloomdale, sister congregations of the North Baltimore Lutheran Parish, were entertained by the St. Luke's Society, North Baltimore, with a Thanksgiving tea. Sister Alma Boarts, deaconess of Glenwood Lutheran Church, Toledo, was the guest speaker.

"LEARNING TO LIVE"

Lutheran Students Consider Christian Living

AUGUSTANA COLLEGE at Rock Island, Ill., was the host to the *Hub Region Lutheran Student Association of America* for their first annual conference, November 13-15. It was fitting that the meetings were held at Augustana, for this is the place where the Lutheran Student Association of America was born from an idea back in 1923.

The conference theme of "Learning to Live" was developed in its threefold divisions by both addresses and forum discussion groups. Dr. Conrad Bergendoff presented the thought "Learning to Live—with God." His main ideas were that to live with God one must have communion with His Word, be submissive to His will, and hold steadfast in asssociation with the church. Dr. Carolus P. Harry, Dr. Victor Pearson and Dr. Dwight P. Bair led the discussions which followed. The second part of the theme, "Learning to Live—with Ourselves," was given by Dr. Wendell Dysinger, who concluded with the thought that students should be in spirit with God —forgetting themselves; and, although they cannot search for a Robert Livingstone as did Stanley, they can search out and find God. This address was followed by a series of forum discussions led by the Rev. Carl Lundquist, the Rev. Merle Boyer, and the Rev. Charles Kegley.

At the banquet on Saturday night, attended by 180 young people, Dr. Carolus P. Harry presented the third subdivision, "Learning to Live—with Others." He strongly stressed the Christian way of being considerate and understanding in one's inter-relationship in the home and in society. Such important implications as peace, race conflict, economic strife, and unchristian social attitudes were mentioned. Dr. Dwight Bair led the discussion.

The Rev. Edwin C. Munson of St. John's Lutheran Church, Rock Island, gave the summarizing sermon which closed the con-

ference. The new officers were installed at this service.

During the course of the business sessions, which were conducted by Alwin C. Aigner, Hub president, new officers were elected for the term beginning next spring. They are as follows: Harry Victorson, Augustana Seminary, president; Evelyn Olson, Augustana Hospital, vice-president; Elsa Sandgrin, University of Wisconsin, secretary; and Dorothy Riecke, University of Iowa, treasurer.

The outgoing officers gave favorable reports of a decidedly optimistic and progressive nature. They will serve until March, when all regional officers turn over their offices to new Lutheran Student Association of America leaders.

New advisors for this year are: Dr. Dwight P. Bair, University of Illinois; Dr. Wendell Dysinger, University of Iowa; the Rev. Carl Lundquist, Concordia Lutheran Church; and the Rev. Charles Kegley, secretary-fellow, Board of Education, United Lutheran Church in America.

Without doubt this regional group of the Lutheran Student Association of America has progressed greatly since it began a year ago. The delegates numbered 110. The number of schools or institutions represented increased about a third, there being fifteen schools listed by delegates at this conference. Plans have been laid for a more vigorous program during the coming year, especially on the local campus where little attention is now being given to Lutheran students who need the Lutheran Student Association of America type of fellowship.

The conference next year is to be held in Chicagoland with the Metropolitan Council as hosts. ALWIN C. AIGNER.

The Midwest Region of the Lutheran Student Association of America held its fourteenth annual conference at Wahoo, Nebr., November 6-8, Luther College at Wahoo serving as hosts. More than eighty students representing eight colleges and universities in the region were present.

The officers for this past year were as follows: President, Melinda Anderson, University of Nebraska; vice-president, Raymond Young, Bethany College; secretary, Eulalla Larson, Midland College; treasurer, Doris Quaranstrom, Bethany College.

The theme of the conference was "Learning to Live." At the opening meeting devotions were led by Raymond Young of Bethany College. Special music consisted of two numbers by the girls' quartet of Luther College and a vocal solo by Adell Sudik of Luther College. Dr. C. P. Harry, national advisor of the Lutheran Student Association of America, Washington, D. C., gave the opening address, speaking on "Learning to Live With Ourselves." The Rev. Paul Lindberg, president of Luther College, gave the closing prayer and benediction. Following this opening meeting on Friday evening, an informal reception was held in the girls' dormitory, East Hall.

On Saturday morning, November 7, the session began with devotions led by Arthur Friberg of Luther College. Dr. Harry led the discussion, which was based upon the address of the preceding evening. Dr. Hall, professor of Christianity, Bethany College, presented the second address, speaking on "Learning to Live With Others."

At the business meeting Saturday afternoon, Dr. Harry defined the objectives of the Lutheran Student Association of America and presented the phases of our India scholarship and Ukrainian projects. The following officers were elected for the coming year: President, Melvin Ostlin, Bethany College; vice-president, Omer Voss, Kansas University; secretary, Evelyn Carlson, University of Nebraska; treasurer, Doris Quarnstrom, Bethany College; advisor, to serve for a period of three years, Prof. J. C. Jensen, Kansas University.

The Rev. Mr. and Mrs. Paul Lindberg entertained the guests at an informal tea Saturday afternoon at their home.

Saturday evening devotions were led by Doris Quarnstrom of Bethany College. Special music consisted of two numbers by a string trio from Midland College and a vocal solo by Rosalie Vann of Bethany College. At this time the new officers were installed by Dr. Harry in an impressive ceremony. The Rev. P. J. Smith, pastor of Tabor Church, Wausa, Nebr., delivered the address, speaking on "Learning to Live With God." The Rev. R. E. Rangeler, student secretary at Nebraska University, offered the closing prayer and benediction.

On Sunday morning devotions in the chapel were led by Melvin Ostlin of Bethany College. Raymond Young of Bethany College summarized briefly the addresses and discussions which had made this conference so inspiring. The Bible class, the closing session of the conference, was led by Dr. Hall.

Throughout the whole conference much was added to the interest and enthusiasm of the meetings by group singing. Evelyn Ryden of Bethany College served as pianist.

The conference received an invitation to hold its sessions next year as the guests of the Kansas University Lutheran students. EVA NELSON.

CHURCH MUSIC CONVENTION

EIGHTEEN HUNDRED people attended the convention for church workers in the Chicago area on Sunday, November 8, at the North Austin Lutheran Church. The attendance in the afternoon exceeded eight hundred, more than a thousand people being present in the evening. The program emphasized the art of worship in church school and congregation as expressed in hymns, anthems and organ music.

President R. G. Schulz of Carthage College conducted the devotional service at both sessions. The hymn singing was in charge of the Rev. George J. Ehrich and Prof. David Nyvall, formerly director of the Chicago Lutheran *a cappella* choir.

Included in the total attendance were 300 church school officers and teachers, 50 demonstration pupils from the schools of the departmental superintendents, 140 persons in the leadership group, and 500 singers.

Of the fourteen choirs, five choirs numbering 225 choristers, sang at the afternoon session; and the remaining nine choirs comprising 320 singers, demonstrated various types of anthem music at the evening session.

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The following choirs participated in the singing of hymns and anthems in illustration of the unity of the Lutheran service: Calvary, Dr. E. L. Spaid, pastor; Christ Church, Dr. G. P. Lottich; Church of Peace, the Rev. O. G. Doering; Holy Trinity, Elgin, Dr. A. G. Weng; St. Paul's, Evanston, the Rev. C. A. Naumann; Luther Memorial, Dr. E. Moll; Norwood Park, the Rev. A. E. Fess; St. Luke's, Park Ridge, the Rev. W. D. Spangler; Redeemer, the Rev. H. Clark; St. Luke's, the Rev. E. F. Valbracht; St. Mark's, the Rev. K. A. Hurst; Westwood, the Rev. T. W. Brosche; North Austin *a cappella* and senior choirs, Dr. F. W. Otterbein.

HENRY SCHAEFFER.

RADIO BROADCAST

THE COLUMBIA Broadcasting System's "Church of the Air" preacher, 10.00-10.30 A. M. (E. S. T.), Sunday, December 13, will be Oscar F. Blackwelder, D.D., pastor of the Lutheran Church of the Reformation, Washington, D. C., and recently active in the Preaching Mission.—*News Bureau, National Lutheran Council, New York.*

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TENTH ANNIVERSARY OF TEXAS MISSIONARY SOCIETY

AN ENTHUSIASTIC and inspiring convention was held November 3 and 4 in Holy Cross Church, Yoakum, Tex., by the *Women's Missionary Society of the Texas Synod* assembled in eleventh annual convention. The Rev. Paul Bechter, pastor, delivered the sermon, after which the Holy Communion was administered. The convention theme was "Forward with Christ," with Ourself, Our Time and Our Gifts. Standing on the threshold of a new era in the United Lutheran Church, namely, a reorganization for "The Whole Program for the Whole Church," the spirit of this theme permeated all sessions and was an inspiration for us to assume and perform the great task given us to do.

We received as new members to the synodical society, the Women's Missionary Societies of Sweetwater and Austin. This latter society was one week old, but had a membership of twenty-six and a representation of eight women present.

The reports of the officers were encouraging, the president's report stressing Missionary Advance, the main objective for the year. Departmental secretaries' reports showed a continued increase and growth in all phases of the work. One of the outstanding features was the Missionary Advance Acrostic, shown and presented by Mrs. E. Brant of Houston, Visitation Secretary. The activities of the congregational societies were interesting and enlightening, portraying the ways and means of the societies in carrying out their work for the year.

An educational and inspiring address for which the convention was most grateful was that of Mrs. Martha Goedeke, missionary from India, dealing with the Motherhouse and the Deaconess Work. The tenth anniversary address was delivered by Mrs. Ruth Eberhardt of Cuero, who told of the activities and advancement of the synodical society in this first decade.

Some of the enjoyable features of the convention were the playlet, "The Fountain of Youth," given by the Yoakum Society, and the tenth anniversary pageant, "Count Your Blessings." Special instrumental and vocal music was a feature of the sessions.

The election of officers resulted as follows: President, Mrs. C. C. Zirjacks of Victoria; vice-president, Mrs. Anna Mae Bennetzen of San Antonio; recording secretary, Mrs. W. A. Miller of Victoria; statistical secretary, Mrs. F. W. Kern of Austin; treasurer, Mrs. Harry Pitts of San Antonio.

Delegates to the triennial convention of the Women's Missionary Society of the United Lutheran Church in America were elected as follows: Mrs. C. C. Zirjacks and Mrs. William Hoebel; alternates, Mrs. John Kern and Mrs. Paul Bechter. A representative from the Texas Synodical Society to serve on the general executive board was appointed,—Mrs. C. C. Zirjacks.

The convention closed with an address by Mrs. Martha Goedeke, who challenged the societies to go forward with Christ, stressing the convention theme and bidding us not to be afraid to advance with the help of God.

MRS. OTTO L. URBAN, Reporter.

WORK AMONG NEGROES STRESSED

THE FIFTY-SIXTH annual convention of the *Women's Missionary Society of the Alleghany Synod* was held in St. James' Church, Huntingdon, Pa., Edmund L. Manges, D.D., pastor, November 11-13.

The convention was held under most unusual circumstances. During the year the synodical society suffered the loss of both its president and vice-president, Mrs. Joseph Biddle and Miss Anna Berg. The fact that the synodical president had been a member of the entertaining church, emphasized the sense of loss during the convention. The program had been planned, to a large extent, by Mrs. Biddle, with the aid of her daughter, who carried on her mother's correspondence during her prolonged illness.

The convention theme was "Forward with Missionary Advance," and the devotional periods developed around this theme were in charge of Mrs. H. C. Hoffman of Somerset, Pa.

The Wednesday evening speaker was Dr. Isaac Fisher of Hampton Roads Institute. Dr. Fisher spoke on "The African in America" and made a strong appeal for the rights of his race to equal opportunity for highest self-realization.

On Thursday evening Mrs. Miriam Treon Miller, formerly missionary in Liberia, spoke on "The Native African" and presented a strong challenge for Christian missions in Africa. On Thursday after-

THE CONVENTION OF THE TEXAS WOMEN'S MISSIONARY SOCIETY

noon Sister Nora McComb of Gettysburg College emphasized the opportunities for service through the diaconate.

Mrs. C. A. Troutman, a former president of the synodical society now residing in Harrisburg, brought greetings, as did the president and the vice-president of synod.

Mrs. J. W. Hanks of Friedens, Magazine Secretary for fourteen years, was tendered a shower of 132 missionary magazine subscriptions in appreciation of her years of faithful and efficient service. The treasurer's report showed gains in several funds. The Love Gift of $190 brought to the convention was appropriated to the salary of Margaret Stewart, who is teaching in the E. V. Day School in Muhlenberg Mission. A special gift of fifty dollars from Mrs. Mary McCommon of Altoona, together with a balance on hand, completed the amount necessary for one year's salary.

The program for the Young Women's Rally and Convention Dinner was in charge of Misses Anne and Josephine Biddle, daughters of the late president. An outstanding feature of the convention was the Memorial Service on Thursday afternoon in charge of Mrs. Joseph Tate of Altoona. At this time tributes were paid to all members who had died during the year, with special recognition of the valuable services rendered by the late president and vice-president, and also of the services of Miss Kate Stewart, who had been a former president, synodical treasurer, and for many years, Thank Offering Secretary. The prevailing spirit of the convention was helpful and inspiring. Many features seemed the more impressive because of the minor chord which ran through all the sessions of the convention. The hospitality accorded by pastor and people of St. James' Church was most gracious.

The following officers were elected: President, Mrs. H. C. Michael, who presided during the convention; vice-president, Mrs. R. C. Shindler; secretary, Mrs. C. P. Bastian; treasurer, Mrs. F. P. Reiter; statistical secretary, Mrs. E. Hohman; historian, Mrs. Joseph Tate.

"MISSIONARY ADVANCE"

THE NINTH annual conference of the *Western District of the Women's Missionary Society of the Nebraska Synod* met November 4 and 5 in Trinity Church, Paxton, Nebr., the Rev. Carl H. Kemper pastor. The Women and the Young Women assembled together for the opening Communion service. The Rev. Werner Jessen preached the sermon.

At the evening session the Paxton Young Women presented a pageant, "The Rainbow Star," and the Rev. L. H. Steinhoff, president of the Rocky Mountain Synod, spoke on "The Christian Life Course."

The women met as a separate group for the other sessions, Mrs. Emil R. Weil presiding. The theme for the conference was Luke 16: 15. Mrs. Fred Wiegman gave a very interesting account of her visit to the convention of the United Lutheran Church in America. Miss Edith Puls addressed the convention on the convention theme, "Go and Tell," and on "Missionary Advance." Mrs. Kemper led the Thursday morning devotions.

The Young Women re-elected Mrs. Werner Jessen president and Mrs. Hugh Dowler vice-president. Mrs. Clarence Holmstedt was elected secretary-treasurer. Luncheon was served at the parsonage.

Reports for the year show a total of fourteen organizations with a total membership of 287. Departmental reports showed activity and decided growth. A Box Work exhibit of articles and cash for Rajahmundry Hospital in India was valued at $23.

Mrs. Emil R. Weil was re-elected president of the Women's Society; Mrs. Wilford Nolte was elected vice-president; Mrs. Ray Cottingham, secretary; Mrs. Carl H. Kemper, treasurer; and Mrs. Eva Traulsen, statistician for the district.

EVA TRAULSEN, Sec. pro tem.

"SERVICE" THE THEME

THE EIGHTH annual convention of the *Women's Missionary Society of the Long Island Conference of the United Synod of New York* was held in St. John's Church, Brooklyn, N. Y., the Rev. Werner Jentsch pastor, November 6.

At the morning and afternoon sessions devotions were led by Miss Helen Martin, parish worker of the Church of the Incarnation. Pastor Jentsch and Mrs. Conrad Blume, president of St. John's Society, brought greetings and words of welcome. Mrs. David G. Jaxheimer, president of the conference society, responded. The societies reported splendid work for the year. The convention theme was "Service."

The morning session was taken up with reports and the election of the following officers: President, Mrs. David G. Jaxheimer; vice-president, Mrs. E. R. Jaxheimer; secretary, Mrs. E. H. Wetsel; treasurer, Mrs. M. B. Kinkle; statistician, Mrs. H. M. Wertz. At the noon luncheon the Rev. Harold S. Miller, president of the Long Island Conference, and Dr. Charles D. Trexler of New York brought greetings.

At the afternoon session "Home Missions" was presented by Dr. E. A. Tappert, divisional Linguistic Secretary of the Board of American Missions, and the following missionaries working under this Board in New York City: the Rev. James Soler, Spanish; the Rev. I. Sathmary, Hungarian; the Rev. Louis Sanjek, Slovak; and the Rev. Cosimo Del'Osso, Italian. They gave very encouraging reports of their work in the metropolitan area. Mrs. Soler also gave a very interesting talk on the Spanish work.

At the supper hour a sketch portrayed

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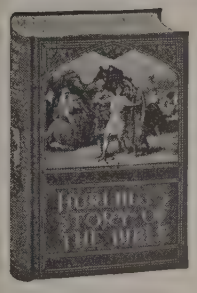

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Contents

By Way of Introduction
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"I Am Having A Good Time"
"You Have My Seat"
Widening Circles
Playing Fair
Making Home Happy
Saved by Mother's Prayer
Ridicule or Assistance
Waiting for Something to Turn Up
The Cost of Forgiveness
The Will to Win and the Way
"You Are Always Scolding Me"
Telling a Story
The Oil of Kindness
A Child Acts As Peacemaker
A Very Angry Man
Distributors of God's Sunshine
A Court Experience
Church Cordiality
Worth of Smiles
How Tears are Dried
An Experience with a Railroad Man
Study the Background
For Those in Sorrow
Will They Want to Return
Thinking of Today
Public Life
The Shadow of Yesterday
Rosemary
Healing Balm
Gifts
Better Acquaintance Makes Better Friends
Praise for God and the Nurse
Don't Blame God
The Five Dollar Gold Piece
The Unbroken Thread
Unto the Eleventh Hour
A Good Word for Jesus
Prayer Availeth Much
The Ceaseless Struggle
"I Am Not Drunk"
Look Before You Leap
Always Happy
Are We Sufficiently Grateful
The Harvest
The Last Leaves
Will I Be Remembered
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one hundred years of missionary work. The evening was given over to the Young People's Societies, who held their usual rally this year recognizing the centennial of the organization of deaconess work. The pageant, "The Garb of Serving Love," was well rendered under the direction of Sister Rachel L. Reichert of the Brooklyn Inner Mission Society and Miss Georgiana Mueller. Miss Selma Bergner, missionary appointed to Japan, and Miss Jessie Cronk of India, spoke at the supper hour and again in the evening.

MRS. HARRY D. NEWCOMER, Reporter.

"ENLARGEMENT"

"ENLARGE the place of my tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes." Isaiah 54: 2.

This text eloquently expresses the theme of "Enlargement" for the annual convention of the *York County Conference of the West Pennsylvania Synod,* held in beautiful rural Bethlehem Church of the Jefferson Charge, at Stiltz, Pa. The Rev. Kenneth Ehrhart, pastor, and his father, the Rev. William H. Ehrhart, pastor emeritus, proved charming hosts to the visiting pastors and lay delegates. Bethlehem Union Church (Reformed and Lutheran) is an architectural gem, beautiful for situation, the pride of the countryside and the envy of many a city pastor and congregation.

The Rev. J. S. Bishop opened the conference with a message on the theme, "The Outreach of the Soul," throwing out the challenge that enlargement of life comes through earnest and active Christian service.

"Enlargement of the Rural Program," was the theme of the paper assigned to the Rev. M. E. Smith, who declared that the work of the rural congregation should be both extensive and intensive in its enlargement.

The Rev. Gerald G. Neely in presenting "Enlargement of Stewardship" declared that "stewardship" was trusteeship, the handling of money, which required honesty of soul and purpose. "It is a long stretch of imagination to lay to the charge of God the "need" of useless churches and other needless expenditures." The paper pointed to the need of rethinking the church's business.

The closing paper of the morning session, "Enlargement of Personal Religious Living," by the Rev. T. H. Ressler, was based on I Peter 1: 15, 16. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." "The world is full of problems, but the greatest problem is that of personal living. The soul needs to practice the Presence of God through daily devotions; the spiritual food for the spiritual soul."

At the afternoon session, the Rev. Wilbur Gouker, representing the "Parish Board," gave a splendid presentation of the materials and helps published by our United Lutheran Publication House. The Rev. J. M. Spangler ably presented his paper on "Enlargement in Adult Education," and the Rev. W. E. Waybright presented the programs of the conference and synod to tie in with the "National Preaching Mission." The focal point of the afternoon was Dr. Harvey D. Hoover's scholarly presentation of "Enlargement on Preaching." Dr. Hoover declared that preaching must "enlarge Christ and God within us and enlarge the church and the work of the church.

At the evening session the Rev. J. Russell Fink, returned missionary from India, was the speaker, his theme being "The Challenge of the World Situation." Missionary Fink stressed three main points: The Restlessness of the People, The Uncertainness of the People, and the Victory to Be Won Through the Gospel.

The officers were re-elected and Trinity Church, Seven Valleys, Pa., the Rev. S. H. Culler pastor, was selected for the meeting next November. F. W. HOFMANN.

HUDSON CONGREGATION HONORS CHURCH AND MISSIONARY SOCIETY

IT HAS JUST been the writer's privilege to attend the anniversary festivities of St. John's Church, Hudson, N. Y., of which the Rev. Henry H. Wahl is pastor.

Since St. John's Church has just finished seventy years of service for the Master and the Women's Missionary Society has reached the end of four decades of service in His name the week of November 8-15 was set aside by the people for special observance of these two birthdays. The festivities began November 8 with the administration of Holy Communion by the pastor. The choir presented "Sing a New Song," published by the Women's Missionary Society, in the evening. The contributions received at this service were given to the church as the choir's birthday gift.

Tuesday evening, November 10, the Women's Missionary Society continued the celebration by having its own birthday party. The Rev. Charles McDaniel, pastor of the church in 1896 when the organization was formed, and now a pastor in Hoboken, N. J., wrote a letter of congratulation to the society which was read at this meeting. Greetings from the general, synodical, and conference societies were also read. A historical sketch written by Mrs. H. H. Wahl portraying that eventful day in 1837 in Zion's Church, Cobleskill, N. Y., when four women, firm of conviction decided that the work of the women could be of greater value if their local groups were united into one large group, now known as the Women's Mis-

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sionary Society of the Synod of New York, was presented by the women of the local society. The costumes of a hundred years ago added greatly to the beauty and inspiration of this sketch. A historical sketch of the local group was then read. The Rev. Frank Shimer, son of a former pastor to St. John's and now himself pastor of St. Mark's Church, Canajoharie, N. Y., gave the chief address of the evening. He compared the courage and loyalty of the women to that of Luther, whose birthday the Lutheran Church had just celebrated. The climax of the evening was reached when the announcement was made that the society had decided to honor the Rev. Mr. and Mrs. H. H. Wahl with a page in the centennial book of the synodical society for their loyalty and interest in missions.

Thursday evening the church had a congregational supper. Lutheran pastors of neighboring churches were present and each of these presented his greeting.

The anniversary message was delivered by the pastor November 15. Exodus 14: 15 and Mark 16: 15 were the texts used. The pastor very aptly pointed out the likenesses in the followers of Moses whom the Lord told to go forward and that small group of eleven whom the Lord told to go and preach the gospel. Having made this comparison, the pastor pointed out the fact that our own church had begun with a small, faithful band also and had gone forward bravely and courageously. A massed choir of yesteryears, together with the present choir and congregation, sang the hymn written by the Rev. H. H. Wahl in honor of the occasion, "Still Stands My Church."

Greetings from former pastors were read at this service, and the birthday gifts from members and friends were consecrated.

The Rev. Henry B. Dickert, president of the Eastern Conference and pastor of Zion Church, Pittsfield, Mass., delivered the closing sermon.

Mrs. Philip Rossman, vice-president of the general society, brought greetings from this group.

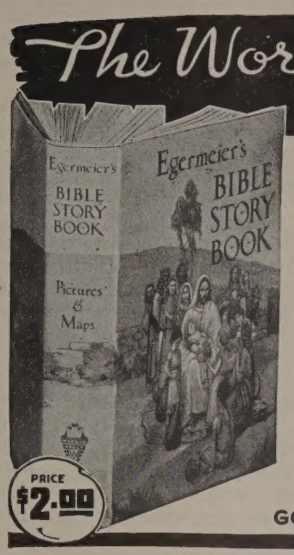
The beauty of all of these services was greatly enhanced by special music prepared by the choir under the direction of Miss Elizabeth Reutenauer, and with violin and flute duets by Miss Helen Reutenauer and Mr. George Mullet. R. M. C.

PASTOR'S SERVICES APPRECIATED

THE TENTH anniversary of the pastorate of the Rev. *Simon A. Metzger* in First Lutheran Church, Crestline, Ohio, was observed with a reception in the church basement. The affair was a complete surprise to the pastor. 175 members of the congregation were present for the potluck dinner and program which had been planned by the church council and the Ladies' Aid Society. The toastmaster was Mr. A. A. Remy, president of the council, and the guests of honor were the pastor, his wife and son James, also D. B. Young, D.D., pastor of the First Church, Shelby, Ohio. In the principal address of the evening, Dr. Young spoke of the value and necessity of co-operation between pastor and people and of the manifestly splendid relationship existing in the local congregation. Mr. J. L. Morrow, for many years a member and president of the council, spoke in behalf of the congregation, dwelling somewhat on past achievements and expressing hope for future accomplishments, especially along missionary lines. At the conclusion of his address he presented Pastor and Mrs. Metzger with a chair and a gift of money from the congregation, and the pastor with an attractive briefcase from the council.

On the following Thursday evening St. John's Church, Leesville, also of the Crestline Parish, held a similar celebration in honor of the pastor and his family. The dinner was served in the high school building with 101 present, practically the entire membership. Mr. J. C. Fetter, for many years secretary and financial secretary of the congregation, was toastmaster. The congregation presented the parsonage family with a gift of money. On the Sunday preceding they received a large bouquet of chrysanthemums from the Tabitha Sunday school class. The Leesville congregation is outstanding for its high percentage of attendance at services and its record of apportionment paid in full for the past ten years and longer. The Common Service Book was introduced in this congregation during the past year.

In the First Church during the past ten years the Common Service Book has been introduced, the choir vested, and the entire service with processional and recessional are frequently used. A junior-intermediate choir, under the direction of Mrs. Metzger, has made a valuable contribution to the services. A $17,000 basement and general church improvement project was completed in 1930. The indebtedness then incurred has worked hardship on the congregation, but they have been meeting interest and principal obligations in a splendid manner. Since last January $600 was raised to pay in full for the rebuilding of the organ. In addition sufficient funds have been raised to pay interest in full and $500 on the principal. A special effort will be made this year to pay the apportionment in full again. As a further mark of appreciation of the services of the pastor First Church has recently voted a ten per cent restoration of salary to their shepherd.



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PERSONALS

Mr. George B. Ammon was ordained to the gospel ministry and installed as assistant to the Rev. Dr. Allen L. Benner at Grace Church, Lancaster, Pa., at a service held on the evening of November 15 in that church. The presidents of the synod and conference, Dr. E. P. Pfatteicher and the Rev. Frank Croman, were in charge of the service. The sermon was preached by Dr. Benner.

On the evening of November 21 in the Church of the Advocate, Philadelphia, the Rev. Mr. Ammon and Miss Anna Mary Huyett were married by the pastor, the Rev. Malcolm Eichner, assisted by Dr. Benner of Lancaster and Dr. John L. Deaton of Baltimore.

An event of singular interest to Ringtown Lutherans took place November 22 at 7.00 P. M. in St. John's Church, when *W. Robert Miller* was ordained and officially installed as the pastor of the Ringtown-Brandonville Parish, Pa.

Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, officiated, and the Rev. W. C. Miller, pastor of the First Lutheran Church, Redlands, Calif., the father of the pastor-elect, preached the ordination sermon. Appropriate scripture lessons were read by Dr. Pfatteicher. The Holy Communion was administered to Pastor Miller following the order for ordination. Dr. Pfatteicher performed the act of installation.

Pastor Miller, a graduate of the Lutheran Theological Seminary in Philadelphia, in May, 1936, is the third son of the family to be actively engaged in the ministry. One brother is serving as pastor at Glendale, Calif., and another at Detroit, Mich. Pastor W. R. Miller was elected to serve the Ringtown-Brandonville Parish of the Pottsville Conference, October 18. He succeeds the Rev. M. W. Krause, who has accepted a call to Leck Kill, Pa.

The Rev. G. H. C. Park, pastor of Christ Church, Birmingham, Ala., opened a series of services November 8 in Holy Trinity Church, with an inspirational sermon delivered to a large and deeply appreciative congregation on the subject of "Meeting Jesus." Two services were held daily from Sunday through Wednesday evening to which the public was invited.

CONGREGATIONS

First English Lutheran Church, Omaha, Nebr., the Rev. Carl H. Berhenke pastor, started the fall program by receiving a special offering to be applied on the church mortgage held by the Board of American Missions. More than enough money was received to make the final payment.

October 25 was set as the day for the burning of the mortgage. The Parish Women's Organization, the Bible school, the Luther League, and the church council, each were represented by speakers who expressed the appreciation of their group for help in bringing about the mortgage burning.

Following a brief message by the pastor, Mr. Charles Gustafson, a member of the first council, touched a match to the mortgage as the entire congregation bowed in silent thanks to God for His goodness. For the first time since the organization of the congregation in 1905 all bills were paid and all obligations met.

During the past year a new record was set for the highest number of new members received during one year. A new high attendance record was set by the Bible school. The Ladies' Aid and the Missionary Society have disbanded and formed a new organization called the Parish Women, which includes every woman in the congregation in its membership.

An order has just been placed for the installation of a new heater in the basement.

Spokane, Wash. St. Paul's Mission occupies a strategic position in eastern Washington and would welcome receipt of names and addresses of any members moving into this section. The missionary, the Rev. A. K. Walborn, 827 Illinois Avenue, Spokane, will either call upon any whose names are given or refer them to the nearest Lutheran Church, if not convenient to our Spokane Church.

This Mission is endeavoring to refinance the first mortgage by a new loan of $2,500. If this could be secured now it would save this congregation a considerable amount.

Spry, Pa. Christ Church celebrated the fortieth anniversary of its organization November 8. At the morning service the Rev. J. H. Keller, a former pastor, preached the sermon. The choir of Emmanuel Church, Freysville, furnished special music. At the afternoon service the president of the West Pennsylvania Synod, the Rev. S. L. Hench, preached the sermon and brought greetings from the synod and a neighboring congregation of which he is pastor, Christ Church, Dallastown. The choir of this church provided the special music for this service.

The Rev. C. W. Baker, missionary superintendent of the York County Conference, began work at Spry June 10, 1896. As a result of his labor Christ Church was organized July 19 of that year with thirty-four charter members, four of whom are still members of the congregation: Mrs. Ida Fuhrman, Mrs. J. W. Anthony, Mrs. J. W. Emenheiser and Mr. Adam Ness. During the forty years the following pastors have served the congregation: C. W. Baker, H. D. Newcomer, Daniel Lecrone, Moses Grossman, E. Manges, L. G. Stauffer, Paul Gladfelter, P. B. Fasold, J. H. Keller, F. D. Sutton, B. F. Kautz, J. H. Lehn, C. F. Jacobs, and the present pastor, the Rev. Ralph H. Miller. The present membership is 120, and the Sunday school enrollment 153.

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MY FIRST EXPERIENCES IN THE MISSION FIELD

(*Continued from page 2*)

whom Jesus healed, but to that one Samaritan who returned to give thanks to Jesus.

Extreme Poverty

Among these poor settlers poverty, in most cases, reigns supreme. Their accommodations are such as it is almost impossible to explain. Their shacks are often just four walls of rough pine logs, thrown together in a haphazard fashion; just a place of refuge from the cold north winds, and the severe snow blizzards of the cruel Canadian winter. In these little shacks there is often no more than just one room, which accommodates from six to more than a dozen people. If one were to observe their means of living, one would hardly believe that they manage to exist on so little. I met one family of six which existed almost the whole of last winter on nothing but wheat in the different forms of preparation, such as boiled wheat, crushed wheat porridge, whole wheat coffee, wheat soup, etc. Their clothes also were almost as primitive as those of the stone age; a few gunny-sacks sewed together, or the skin of some animal tanned and fashioned into a dress, coat or wrap of some kind. One would hardly believe that such poverty still exists, but it is true, and I have seen it with my own eyes. Several times I parted with a shirt, an extra pair of pants or shoes which I presented to some young boy or girl and the thanks and joy they expressed is hard to describe. Among these people lies my work and interest. Is there any one of my readers who is willing to help me in this work? It may be through Sunday school material, Bibles, old clothes, money contributions or whatever you have a surplus of.

Dr. Tappert Speaks

In the above, Student Knebel gives a vivid picture of actual living conditions under which our missionaries in the Canadian Northwest are working. There is no exaggeration; in fact, not half of the truth has been told. During the summer Student Knebel covered 2,500 miles on his bicycle, mostly on the roughest of roads or no roads at all. We can imagine in what shape the bicycle may be after such use. The shack in which he was living was situated about fifty yards from Fish Lake, from which he got a good part of his food. (In his expense account there is one item of seventy-five cents for a fishhook.) He used cardboard to tighten the shack against wind and rain. He made his bed on the hard floor. For a stove he used a rusty oil drum. During the three months he visted fifty-three places and conducted services in most of them. He writes: "It is true, the work was very hard, but I enjoyed it immensely, and I feel that I had wonderful results." He found the best response at Big River, Saskatchewan, which, he feels, ought to have a permanent minister. Missionary Weidenhammer writes that the people at Big River would like to buy the church of the Anglicans, which is offered at $350, but they can raise only $50, which for them is a great sacrifice. Who will help?

We have six young Canadians to graduate next spring who will be ready to enter the work. We need for their support $300 each. After having prayed so long and so urgently for laborers for the vineyard, we cannot afford to let them stand idle, after God has graciously heard our prayers, particularly in view of the great spiritual need among the pioneers on the frontier. In addition, we cannot ignore the physical need, especially the need of clothing, if we want to be children of Him Who said: "I was naked, and ye clothed me." We have just reason to be grateful that God has given us men who are willing to endure hardships and privations while executing the Great Commission, in which we all must share: to bring the Gospel of Peace to all who hunger and thirst after righteousness. Let us pray for this work and support it with warm hearts and open hands, that His Kingdom may come, and His will be done, to the glory of God and the saving of souls.

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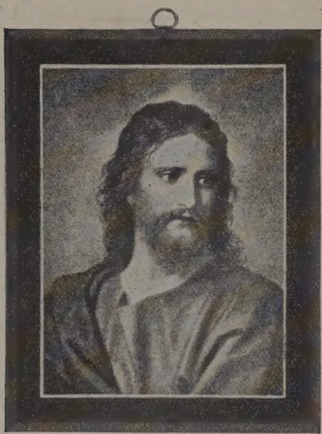

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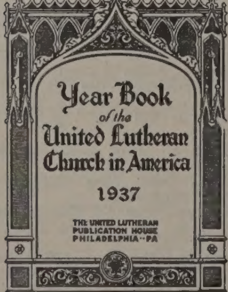

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